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Vol. 7. No. 6.] **[June, 1883.**

THE NEW-JERUSALEM MAGAZINE.

CONTENTS.

THE CHINESE.....*Albert M. Knight*..... 321
THE HONOR OF THE MINISTRY.....*Joseph Pettee*..... 337
DUTY OF THE NEW CHURCH AS TO INTEMPERANCE....*T. F. Wright*..... 347
WHAT KNOWLEDGE IS OF WORTH?.....*Albert Mason*..... 353
SPIRITUAL INTERCOURSE.....*L. C. Brickenstein*..... 357
FOOTFALLS OF ANGELS. (Poetry.).....*Callie L. Bonney*..... 360
THE WINE OF CANA.....*James Park*..... 361
TEACHING OF T. C. R., N. 680, AS TO BAPTISM.....*S. M. Warren*..... 363

SWEDENBORG STUDIES..... 366

"Byssus"; The Wine of Helbon; Failure in Translating A. C., n. 253.

BOOK NOTICES:

The Journal of Christian Philosophy, 369.—Dust: A Novel, 370.—The Religions of the Ancient World, 371.—Thomas Jefferson, 372.—Elements of Hebrew, 372.—Hebrew Vocabularies, 372.—What Makes Us Unhappy? 373.—Reply to the Academy's View of the Wine Question in the Light of the New Dispensation, 374.—History of the Society in Portland, Me, 374.

THE NEW CHURCH:

The Massachusetts Association, 375.—The Name of the Church, 377.—Autograph of Swedenborg, 378.—The General Convention, 379.

THE RELIGIOUS WORLD:

A New Creed, 380.—The London Presbyterians, 380.—After-Death Probation, 381.—Reorganization of Mormonism, 381.—"The Freedom of Faith," 382.—The Faithists, 382.—Christianity Never to Fall, 383.—A Functional Relic, 383.—New Statement of Faith, 383.—An Episcopalian Movement, 383.—Miracles, 384.—Revision of Catechism, 384.—The New Theology, 384.

PUBLISHED BY
THE MASSACHUSETTS NEW-CHURCH UNION,
No. 169 TREMONT STREET, BOSTON.

ENTERED AS SECOND-CLASS MAIL MATTER.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

— AT —

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - - $2.00 a Year.
To Clergymen and Students in Theological Schools, 1.00 a Year.
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THE

NEW-JERUSALEM MAGAZINE.

VOL. VII.—NEW SERIES.—No. 6.

JUNE, 1883.

THE CHINESE.

THEIR POSSIBLE RELATION TO THE ANCIENT CHURCH, AND TO THE CHURCH OF THE FUTURE.

OF the Ancient Church, Swedenborg says as to its geographical situation, (A. C., nos. 1238, 1241,) that it "was not confined to a few, but was extended over many kingdoms;" that it "spread far and wide over the globe, particularly in Asia."

"The origin of the Chinese race," says a late writer, "is shrouded in some obscurity. The first records we have of them, represent them as a band of immigrants settling in the north-eastern provinces of the modern empire of China, and fighting their way amongst the aborigines, much as the Jews of old forced their way into Canaan against the various tribes which they found in possession of the land."

Philological reasons give to the most recent research, the assumption that the Chinese came from the south of the Caspian Sea; that possibly some political disturbance in Susiana, in or about the twenty-fourth or twenty-third century B.C., drove them away from their country, leading them to wander eastward until they finally settled in what is now known as China. That they were not ruthless barbarians, inferior to the races of the land they had come to sojourn

among, there is abundant evidence to show in the early records of the Chinese. They came into China well-possessed of the resources of Western Asian culture, bringing with them a knowledge of writing, astronomy, and useful arts. Reference to the early Chinese records show remarkable evidence, and in some instances exact parallelism to systems known to exist in Babylonia, Chaldea, and elsewhere. "These parallelisms," says the author before quoted, "together with a host of others which might be produced, all point to the existence of an early relationship between Chinese and Mesopotamian culture."

Just here it is both interesting and important to note, that Swedenborg mentions Mesopotamia as one of the countries where the Ancient Church existed. (A. C., n. 1238.)

The emperor Yao, 2356—2255, B.C., it is known, "divided his kingdom into twelve portions, presided over by as many Pastors, in exact imitation of the duodenary feudal system of Susa, with their twelve Pastor Princes." In the annals of the reign of the next succeeding emperor, that of Shun, is the first extended mention made of religious worship, wherein we learn, "he sacrificed specially, but with ordinary forms, to Shang Ti; sacrificed with purity and reverence to the Six Honored ones; offered appropriate sacrifices to the hills and rivers, and extended his worship to the hosts of spirits." Now, concerning these Six Honored ones, the Susian texts are found to treat of six gods inferior in grade to their chief deity. Mention is made of this to show another link of the Chinese with Susian connection or relationship.

While the ancient records referring to the emperors Yao and Shun, above cited, are perhaps the most authentic, it is recorded in the more ancient, yet somewhat shadowy annals of this old empire, that the Emperor Hwang Ti, (2697, B.C.), erected a temple to Shang Ti, or the Supreme Ruler, and worshipped at his shrine. Should these dates cast doubt upon some minds, there are positive proofs of an active belief in the personal interference of this Supreme Ruler in the affairs of men as early as seventeen

centuries before Christ. Confucius, who lived in the sixth century B.C., founded his system on this old belief in Shang Ti; indeed he claimed but to be a "transmitter and not a maker, believing in and loving the ancients," ("Confucian Analects" vii. xix., according to Legge); and in the succeeding centuries, there have been fresh and noted confirmations of this belief down to the very present, when the annual, imperial worship at the shrines of Heaven and Earth echoes in perpetuity the voices of the imperial rulers for over four thousand, five hundred years!

According to the chronology of the best received authorities, Abraham went down into Egypt less than two thousand years before Christ; the commonly accepted date being B.C. 1922. About the time of Abraham, we learn from Swedenborg, (A.C. n. 1401) begins literal Bible history.

Ignoring the somewhat traditional date of the reign of the Chinese sovereign Hwang Ti, B.C. 2697—2597, although the Chinese themselves really date authentic history to B.C. 2852, and according to some well accepted authorities, even to B.C. 3369, we may, even if we come down to imperial reigns dating to B.C. 2513 to B.C. 2356, about which Western writers generally are little disposed to cast doubt, have well recorded history dating between three and five hundred years before the time of Abraham! Mayer, an English writer of authority, accepts the date B.C. 2852.

In confirmation of this last statement, relative to the authentic dates in Chinese history, we have at hand a late English review published in China, which comments on the reliable antiquity of the ancient Chinese writings, entitled the "Book of History," and the "Calendar of the Asia dynasty," in which works mention of the stars therein have been verified, in the first instance, by the professor of astronomy of Oxford, to the very ancient date B.C. 2300; and by a like authority, in the second instance, to the date B.C. 2000.

It is this remarkable, and we may with apparent safety say, undisputed fact, which has interested us in pursuing this search for the remnant of the Ancient Church among

the Chinese of the empire of China of our own day. And here we may, with some astonishment, pause and reflect that China is the only country of all the great past known to us, which, existing to-day, maintains a government, speaks a language, and preserves a form of worship, handed down from an age anterior to literal Bible history.

But it is with this ancient worship in which our chief interest centres. In describing it we shall have occasion to quote somewhat freely from Legge, Edkins, and Martin, the well-known authorities on Chinese lore and language.

The central idea in this imperial or state worship, let it be remembered, is the worship of Shang Ti, or the Supreme Ruler by the emperor at certain periods of the year, and at no other time and by no other being of the whole nation is this exclusive adoration paid to the Eternal One, whom, while the whole race acknowledges as their God, it is left to the sovereign, the parent of the nation, or the "Son of Heaven," as he is styled and believed to be, to approach, adore, and propitiate for the good of the people;—a worship for all, but in which the ruler of the state is the only proper officiator.

The word Shang simply means Supreme, individualizing and exalting the Ti. The Deity, known to us as the Almighty or Creator, is denominated in Chinese, T'ien and Ti. The former (T'ien), says Legge, in his studies of the primitives of the written language, "has had much of the force of the name Jahve, as explained by God himself to Moses; Ti has presented that absolute deity in the relation to men of their lord and governor. Ti was to the Chinese fathers, I believe, exactly what God was to our fathers, whenever they took that great name on their lips! Thus the two characters show us the religion of the ancient Chinese as a monotheism"; and "that the relation of the two names, has kept the monotheistic element prominent in the religion proper of China, down to the present time, and prevented the prostitution of the name Ti, as Deus and other corresponding appellations of the Divine Being were prostituted." Legge further says in his study of the primitives, that the

"Chinese fathers believed that there was a communication between heaven and men," and that "the idea of revelation did not shock them." He affirms these statements by adding with much force, that, after over forty years of study, he considers his conclusions legitimate and important, that "five thousand years ago the Chinese were monotheists,—not henotheists, but monotheists," and what is of perhaps greater importance he says further on in his subject, "the original monotheism of the Chinese remains in the State worship of to-day."

This Chinese appellation for the deity Shang Ti, or Supreme Ruler, (Supreme Being is the rendering by one translator of note, at least) recalls what Swedenborg says (A. C., n. 1992) of the term Shaddai, used by the Ancient Church, and which it was permitted to the descendants of Abraham to use for God. The translation of the latter, (Shaddai) as rendered in the English Bible "the Almighty," seems akin to that of the translation of the former (Shang Ti), or Supreme Ruler, as conveying to the Chinese a similar force and meaning. Indeed, our acquaintance with the Chinese and their writings, confirms this statement as more than a supposition.

We shall now give some account of this imperial worship, which, while it acquaints us with the most ancient of any form of worship still existing in our day, carries us back to a period when the Ancient Church spoken of by Swedenborg, was upon the earth.

Twice a year, at least, the emperor, together with the great officers of the empire, go forth in all their splendor, clothed in garments of appropriate color, at the time of the winter and the summer solstices to acknowledge the goodness of Shang Ti in the "processes of production and maturing," both by prayers and offerings. Within a sacred grove, "so extensive that the silence of its deep shades is never broken by the noises of the busy world, stands the Temple of Heaven; a single tower whose tiling of resplendant azure is intended to represent the form and color of the aerial vault. It contains no image, and the solemn rites are

not performed within the tower, but on a marble altar which stands before it, a bullock is offered once a year as a burnt sacrifice, while the master of the empire prostrates himself in adoration of the spirits of the universe."

"This is the high-place of Chinese devotion, and the thoughtful visitor feels that he ought to tread its courts with unsandalled feet. For no idolatry has entered here; this mountain-top still stands above the waves of corruption, and on this solitary altar there rests a faint ray of the primeval faith. The tablet which represents the invisible Deity, is inscribed with the name of Shang Ti, or Supreme Ruler; and as we contemplate the majesty of the empire prostrate before it, while the smoke ascends from his burning sacrifice, our thoughts are irresistibly carried back to the time when the king of Salem officiated as 'Priest of the Most High God.'"

Says yet another author: —

"The emperor himself presides at the highest services of that worship as a minister of religion, giving expression to the highest ideas of God that have been the inheritance of this nation for several millenniums, and acknowledging the dependence of all upon Him for life, and breath, and all things; but he does this as the parent and representative of the people, and not as a priest."

In the construction of this altar of Heaven, "odd numbers only are used, and especially multiples of three and nine." Worship at this altar is performed on the day of the winter solstice. On the day of the summer solstice, at the altar of Earth. Legge states his understanding of these two ceremonies as follows: —

"The material heavens and earth are the great works of God. They speak to man with different voices, and utter concordant, yet various testimony concerning their Maker. When we consider the heavens, we are filled with awe; we are moved to honor and reverence him whose throne they are. When we consider the earth, we are penetrated with a sense of his kindness. Softer feelings enter into the soul, and we are disposed to love him who crowneth the year with his goodness. The heavens are to us the

representatives of the Divine Majesty; the earth is the representative of the Divine care. The former teach us God's more than paternal authority; the latter, his more than maternal love. By means of the one and the other we rise to him as maintaining a sovereign rule and ever-watchful care, as the Being into our service of whom there should enter the elements of fear and love, reverence and gratitude. Such is the *ideal worship* in the religion of China; the worship rendered through the services at the summer and winter solstices. Some may suppose that I have expressed myself about it from a Christian stand-point; they will hardly do so when they hear some prayers to Shang Ti, in which Chinese devotion reached its height."

Want of space forbids our quoting these sublime and reverential prayers uttered by the imperial rulers two hundred and fifty and three hundred and fifty years ago, but it is worth while to note this conclusion, before quoted, of the learned author Legge, in reference to them. He says: —

"The original Monotheism of the Chinese, remains in the State worship of today."

To this conclusion we hold, notwithstanding the worship paid by the Chinese to various spirits; for the imperial worship comprises the worship to ancestors, sacrifices to land and grain, etc. This worship of ancestors, participated in by emperor and people alike, from the most intelligent to the most ignorant, for these thousands of years, is to our mind an indication, not only of the ancient belief in the communication between the spiritual and the natural worlds, but a providence of God to keep the nation in some acknowledgment of it, loaded as it may be to-day, with superstition. Edkins observes that the old worship "introduces us to many striking points of comparison with the patriarchal religion of the Old Testament, and with the worship of the kings of Nineveh, Babylon, and Egypt." The descriptions we have of the dancers moving in a slow step through several figures to the sound of music; of the three songs of "universal peace," of "excellent peace," and of "harmonious peace," performed at certain stages between the offerings of food and

wine made by the emperor, until at last, the music being ended, a single voice is heard from the upper terrace of the altar chanting the words, "Give the cup of blessing, and the meat of blessing," at which the emperor partakes of the wine, and then prostrates himself, touching his forehead three times on the ground, and then nine times more to express his thankful reception of the wine and meat, ending at last with the musicians' "Song of glorious peace," bring a sphere of real worship, of simplicity, and oneness of faith.

Confucius says, relative to the worship at these two altars: — "The ceremonies of the sacrifices to Heaven and Earth, are those by which we serve Shang Ti;" indeed he seems to have labored to preserve this ancient belief in one Supreme Being. And Legge concludes his researches on this point by saying: —"The worship offered in them was to the one and the same God."

Regarding these offerings, Legge says they "are oblations, and not sacrifices in our common acceptation of the term. There is not, and never was, any idea of propitiation or expiation in them. They are the tributes of duty and gratitude, accompanied with petitions and thanksgivings. The idea of substitution is not in the Solstitial, or in any other of the religious services of the Chinese people; nor is the idea of consecration on the part of the worshipper symbolized by any part of the worship." In a note upon the ideagrams which compose the Chinese character for the word sacrifice, he says, "The most general idea symbolized by it, is,—an offering whereby communication and communion with spiritual beings is effected."

Although this opinion is not fully shared by some authorities, we incline to accept his views as the most reliable, and as the result of the most systematic study and research.

Swedenborg, in A. C., nos. 922 and 1343, indicates, that in the early days of the Ancient Church, sacrificial worship was not idolatrous, but representative of internal worship.

Relative to these sacrifices, lest some contradiction should appear to exist between the dates herein given as to the existence of sacrifices in this ancient Chinese worship, and those

common in the Ancient Church, we have to say that it is possible that the use of the burnt offering may have been instituted at a later day than the adoration paid to Shang Ti, the belief in whom, as a Supreme Being, it was our chief object to verify. Swedenborg does say (A. C., nos. 1343 and 4680), that sacrifices existed in the time of Heber. The date of Heber's existence may have been many hundreds of years before the time of Abraham, or at least quite as early in the history of man and the Church as the dates we have quoted.

We will now close this portion of our subject with a further quotation from Edkins, which is to us a valuable contribution to our argument from our point of view:—

"Every impartial investigator will probably admit that the ceremonies and ideas of the Chinese sacrifices link them with Western antiquity. The inference to be drawn from this is, that the Chinese primeval religion was of common origin with the religions of the West. But if the religion was one, then the political ideas, the mental habits, the sociology, the early arts, and knowledge of nature, should have been of common origin also with those of the West.

"The argument for identity of race thus becomes very strong, and is supported by the close resemblance of a mass of common linguistic roots, found to be alike in sound and sense."

Having attempted in the foregoing, to identify the origin of the Chinese with the Ancient Church, both as to their probable geographical birth-place and the features of their beliefs and forms of worship, we are impelled to take up our search for the Ancient Word of which Swedenborg writes as follows:—

"Concerning this Ancient Word, which was extant in Asia before the Israelitish Word, it is worth while to mention that it is still preserved among the people who inhabit Great Tartary; I have conversed with spirits and angels in the spiritual world who came thence, who said that they possess a Word, and have possessed it from ancient times; and that in conformity to this Word, their divine worship is established; and that it consists of mere correspondences; they said that it contains the book of Jasher,

which is mentioned in JOSHUA x. 12, 13, and SAMUEL i. 17, 18, and also that they possess the books mentioned by Moses, as The Wars of Jehovah and the Propheticals, NUMBERS xxi. 14, 15, and 27—30; and when I read to them the words quoted thence, by Moses, they examined whether they were extant there, and found them; from which circumstance it is very clear to me that the old Word is still preserved among them. In the course of conversation, they said that they worship Jehovah, some as an invisible, and some as a visible God. Moreover, they related that they do not suffer foreigners to come among them, except the Chinese, with whom they cultivate peace, because the emperor of China is from their country; and further, that they are so populous, that they do not believe any country in the world to be more so; which is very credible from the wall so many miles long, which the Chinese formerly built as a defence against any invasion from them. *Seek for it in China, and peradventure you may find it there among the Tartars.*"—A. R., n. 11.

A similar account may be found in the T. C. R., n. 279., omitting, however, the very significant words: "Seek for it in China, and peradventure you may find it there among the Tartars." But the account in the T. C. R., further adds the following, which is an interesting supplement to the quotation from the A. R., n. 11.:—

"The angels and spirits from Great Tartary appear in the southern quarter, on the side of the east, and are separated from the rest by their dwelling in a higher expanse, and by their not admitting any to them from the Christian world; and that if they ascend, they guard them, that they may not go away. The reason of this separation is, because they possess another Word."

What Swedenborg says of the Chinese and Tartars, would seem to indicate that they are distinct races; and some contradictions may at first sight appear, relative to the Ancient Word and to what has been assumed regarding it and the Chinese. But we have at hand the fact that the wanderers from the south of the Caspian Sea, before mentioned, separated upon coming into what is now known as China. We have testimony in the Chinese annals that they found a some-

what intelligent race already settled in the country, whose civilization and perhaps language assimilated to some extent with their own. The "Book of History," before referred to, states that the first Chinese rulers employed men of a certain tribe called the Li, to calculate the equinoxes; and a man of a people denominated the Kuei, to determine the notes of music; which indicates, as will be readily seen, a degree of civilization of no mean proportions. And we have here a statement of much interest by Edkins, concerning the Tartars and the ancient imperial worship of the Chinese. He says:—

"Of the five Tartar dynasties that have at different times ruled China, there has never been one that has not accepted the Chinese religion, and this not, it may be, from State reasons only, but because the *old religion of the Tartar races was essentially the same as that of China.*"

But who were these people found by the wanderers of Western Asia, in the land of their adoption some five thousand years ago? Strong as is the evidence that the immigrants, or Chinese, as we must call them, brought civilization with them, and if, as is believed, they assimilated somewhat with these aborigines, and what could be more likely, may they not have borrowed religious forms as well? Is this not the history of every invading race making its home in a new country, where any degree of civilization is found, especially if it be necessary in any degree to conciliate? The conquerors of China in later times have done this, and with rare intelligence; notably the Manchu Tartars, the reigning dynasty in China for the past two hundred and forty years. These aborigines were, of course, of the Ancient Church; perhaps of the more immediate descendants of the First Ancient Church, of whom Swedenborg (A. C., n. 1241), says, "[they] spread far and wide over the globe, particularly in Asia." Are these aborigines and the Tartar race related or identical, perhaps? We do not attempt to reconcile these differences as to these three divisions of peoples, or their points of contact either as to place or disposition.

Time, and the research of profound scholars may settle that; but we throw out the mention of them as suggestions for reflection.

The country of Tartary is considered by some geographers to mean nearly all of the main land of Asia. It is in "Great Tartary" that this Ancient Word is preserved says Swedenborg; and he defines that country by placing it *beyond the great wall* of China. More explicitly, even, we are told to seek for it *in* China among the Tartars.

Our conclusions have been drawn from authorities who have committed themselves even within a twelvemonth; but the progress made by Chinese scholars is very slow, and from the nature of the case is likely to be for years to come. The Chinese written language is difficult; and more difficult still to understand, is the Chinese mind. The language of the ancient writings are terse in the extreme, and even native scholars do not agree in their interpretations of them. No greater task, perhaps, lies before the English student of Chinese than the translation of them into language intelligible even to the metaphysical mind.

In Great Tartary, and in the extensive empire of China, there must be many volumes of ancient literature yet hidden from the world, resting in silence and obscurity. The great, imperial library of St. Petersburg is said to be full of manuscripts and volumes borne away by the hand of Conquest from many a strange nook in Asia. At some appointed time in the providence of God, we may expect the truth of Swedenborg's statement to be verified from these or similar sources. Be that as it may, his declaration (A. R., n. 11): "Seek for it in China, and peradventure you may find it there among the Tartars" sounds like the voice of prophecy! Yea, a Command!

The foregoing awakens in us the most profound reflections. We can but ask ourselves the question, Why has this race and nation been permitted to preserve its identity so effectually these all but five thousand years, carrying along with them down the ages, a semblance, if not more, of a worship which savors so strongly of what we know of that Ancient

Church which existed before the time of Abraham? The fact that they have kept to the faith of a belief in one Supreme Ruler, is, of itself, astounding.

How well the Chinese had preserved the *spirit* of religion up to a little more than a century ago,—and there is, we believe no apparent degeneracy since that period,—we are told in the following, wherein the interiors of this people are laid open before us in a wonderful manner. Swedenborg states (A. C., n. 2596):—

"One morning, there was a single choir at a distance from me, and by the representations thereof, it was given to know that they were Chinese; . . . . they desired to approach nearer to me, and when they applied themselves to me, they said that they wished to be alone with me, that they might open their thoughts; but it was told them that they were not alone, and that there were others attendant who had indignation at their wishing to be alone, when yet they were received kindly. On perceiving their indignation, they began to think whether they had committed any offence against their neighbor, and whether they had claimed anything to themselves which belonged to others; (all thoughts are communicated in the other life.) It was given to perceive their disturbance; it was of acknowledgment that possibly they had done an injury, and also of shame thence, together with other good affections, whereby it was discoverable that they were endowed with charity. Presently I entered into discourse with them, and at length concerning the Lord; but when I called him Christ, a kind of repugnance was perceived with them; the cause, however, was discovered to be what they had brought from the world, and grounded in their having known that Christians lived worse lives than they, and were in no charity; but when I simply called him Lord, they were then inwardly moved. Afterwards they were instructed by the angels, that the Christian doctrine inculcates love and charity above any other doctrine in the whole earth, but that there are few who live according to it."—A. C., n. 2596.

(See a similar account in H. and H., n. 325. Also in S. D., nos. 3066–3069, inclusive, dated Sept. 6, 1748).

It is a very notable fact that for some years preceding this date in the S. D., the power of the Roman Catholic mission-

aries greatly waned because of the misuse they made of their authority and privileges. In 1724, an edict banished them from the country; and in 1747, a decided persecution both of the Jesuits and their converts, took place, solely from the distrust and disgust in which the Chinese came to look upon Christianity.

In conclusion we offer the following reflections. The philosophical training reached by the Chinese mind through the teachings of Confucius and the speculative philosophy of Lantago (who lived about the same period), indicate ability to discriminate between truth and falsity, at least on the rational plane, and has saved them from falling into gross errors and practices. Thus we see their capacity for accepting a true Christianity, namely that of the New Church.

The doctrine of the trinity, or belief in three persons, as commonly taught by missionaries of the evangelical denominations, is to the majority of the educated classes in China, repugnant to their conception of the unity, or oneness, which should exist in the Supreme Being. Their arguments against it are full of common sense, and on this ground we have known the common people to argue with no little ability.

While on the one hand we have undoubted proof of their ability to grasp rationalistic or philosophical principles, an acquaintance with their superstitions reveals such ideas as to lead us to feel that their minds, could they be awakened to spiritual truths presented in a rational manner, would be capable of soaring to heights above mere intellectual discernments. They have yearnings of the soul for heavenly truths. Their reception of Buddhism shows a want in the human heart, which even the high moral teachings of Confucius could not meet. Whenever Christianity has found a place, even when irrationally presented, it has taken a hold, which, for sincerity of devotion, has no greater parallels in Christian countries. Perhaps in no country, except in India among the rigid castes, is greater courage necessary for the giving up of customs interwoven with religion for a new and foreign belief, than in China,—that country of time-hon-

ored and stereotyped religious views; and yet there are noble examples of these courageous departures.

Their seeming incapacity to advance beyond a certain stage, and the fact that they have been preserved in it, awakens the feeling that in the providence of God, they are spared (this *possible* remnant of the Ancient Church) for the reception of the truths of the New Dispensation.

The Chinese love of antiquity, their reverence for the past, because of their belief in the virtues of the early ages of their race, a marked feature in their characters, noticeable alike to early and modern observers, brings with it a somewhat convincing proof of the purity of those early times. It is this odor of sanctity, so indelibly stamped upon their traditional lore, which points, with no little certainty, to the truth of what Swedenborg says concerning the purer states of the Ancient Church, and forces us to reflect that there may be honesty in the claims of this people.

We can conceive of no people, who, whenever they shall have their minds and hearts directed to it, will with greater delight accept Swedenborg's statement of the Most Ancient and the Ancient Churches, than the Chinese.

Their desire to emulate the past, to go back to those earlier stages of virtue, with which their traditions are so alive, may have been implanted by the Lord as a means to lead them back to the truths of their ancient race; or what is the same, to recall in them what of goodness has seemingly been lost, — to revive the *remains* so early implanted.

In connection with these latter observations, it is interesting to observe that idolatry began in China only with the introduction of Buddhism in the first century of the Christian era, and that it was several centuries before it gained a foothold and influence in the country.

We cannot do better than to close this paper with the following extracts from Edkins. They cover several points, and cannot fail to give courage and hope. He says: —

"The susceptibility of the Chinese to become converts to Christianity cannot be held doubtful, if their past and present religious

history be well considered. The study of their literature, and the personal observation of their customs and modes of thought, lead directly to this conclusion."

Relative to the Chinese belief in God, which has been so definitely preserved along with the introduction of the three existing religions, Confucianism,* Buddhism, and Taoism, he says:—

"God is known simply as the Supreme Ruler, infinitely just, good, and powerful. This is the *real* faith of the Chinese. For the sake of argument, they will speculate and sophisticate, or they will repeat the sophistries of others; but the deeper principle of national faith will assert itself in their more earnest moments, and they will return to a more reasonable system."

Of the primitive race, he adds:—

"The ancient Chinese believed in God as a personal, active being, the ruler of heaven and earth, just, powerful, and merciful."

And in his work on Chinese Buddhism, after recounting the several distinct periods of mental vigor, philosophical and religious, which have followed one another in China, as well as of the various elements of strength which have kept, and still do keep that great nation together, he says:—

"No one need despair of the intellectual progress of the people, or of their susceptibility of spiritual development."

To which he adds yet again:—

"It must be admitted that there is a very promising prospect for Christianity, and that the beneficial effect on the people must be in proportion to the excellence of the Christian religion."

Can we better solve the mystery of these past five thousand years in the religious history of this old nation, than to quote the following lines from Swedenborg:—

"When once a religion is implanted in any nation, the people are led by the Lord according to the precepts and tenets of their religion."—D. P., n. 254.

* Legge considers Confucianism to echo the precepts of the ancient religion.

THE HONOR OF THE MINISTRY.*

It is a fact which the general sense of mankind recognizes, that there is a distinction between what is official and what is personal. The distinction also is clearly manifested in the Scriptures, and in the doctrine of the church. It is said in the doctrine:—

"The honor of any employment is not in the person, but is adjoined to him according to the dignity of the thing which he administers; and what is adjoined does not belong to the person himself, and is also separated from him with the employment. All personal honor is the honor of wisdom and fear of the Lord."—H. D., n. 317.

In the passage of Scripture, a portion of which will now be read, we find the distinction strongly brought out:—

"Then spake Jesus to the multitude and to his disciples, saying, The Scribes and Pharisees sit in Moses's seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

What was official with the Scribes and Pharisees was, teaching the people what they should observe and do. What was personal with them was, not doing what they said, and not bearing themselves the burdens they laid upon others. If those who sat in Moses's seat had done themselves according to what they taught; and if they had taken upon their own shoulders the burdens they laid upon others, they would, in all the sense that is possible, have had wisdom and fear of the Lord, and of consequence, personal honor. That wisdom and fear of the Lord would, indeed, have been from the Lord, and would have been acknowl-

* An address delivered before the Massachusetts Association at its meeting, April 5, 1883.

edged to be so; but in a very different sense from that which is merely official.

At first view it appears quite remarkable that the Lord should require his disciples and the people to observe and do all they were bidden by persons who did not do themselves; and of whom, on another occasion, he said, "Full well ye reject the commandment of God, that ye may keep your own tradition." (MARK vii. 9). Notwithstanding, however, the great turning away from the commandment of God to their traditions, they sat in Moses's seat, and with them was all the declaration of the Divine commandments that remained.

We know that the Lord, when he was in the world and established a new order of things — the Christian — predicted that a great deterioration would, in the future course of things, arise; that the abomination of desolation spoken of by the prophet Daniel, would come to stand in the holy place; that iniquity would abound, and the love of many wax cold; that there would be great tribulation, such as was not from the beginning of the world to that time, and never should be again; that there should arise false Christs and false prophets, who should show great signs and wonders, insomuch that, if it were possible, they would deceive the very elect. And in connection with these things it is said: "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Here is brought to view a state of things analagous to that of the Jewish Church in the time of the Lord — the Word of God made of none effect by their traditions; in the case of the Christian Church, by false Christs and false prophets; that is, such departure from Christian truth as almost to shut out saving truth from the Lord's elect; that is, those who were in a state to be led by, and to follow him. Still, the clergy sat in Moses's seat; and while those whom they instructed were not to do after their works, they were to observe and do what they were bidden to observe and do by their official teachers. The Lord provided that, through these, the elect should obtain something

of the truth of life. Moreover, we learn from the explanation of Scripture by the Lord's servant, Swedenborg, that a similar order of things existed in the spiritual world at the same time; and that the elect there, were in a similar manner instructed by those who sat in Moses's seat, but who did not do themselves what they taught.

It is for the elect that the Lord always provides. This we see from the passage already quoted: "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." This shows that as long as the elect can be saved, no matter what the deterioration may be, a dispensation, a particular form of the church continues; but when this central object can no longer be secured, the end of the particular dispensation must come.

From this we see that through the office of the ministry, even when there is no personal honor in those who are in it, the Lord's elect can sometimes be provided for. But it is just as true always, that the office of the ministry is that by which the elect are instructed and led. This is true when the ministers have personal honor; that is, when they do as well as say; and when they honestly take upon their own shoulders the burdens which, sitting in Moses's seat, they impose upon others. This follows from the declaration of the doctrine, that the honor of the minister is adjoined to him and is separated from him with the office. From this it follows that the office is adjoined; for, if it were not, the honor could not be said to be.

Let us look at this a moment. The minister teaches from the Word of the Lord. This is certainly something he could not take unless it were given him from heaven. Then, the doctrine which the New-Church minister has, and which enables him to understand the Word rightly, this is given him from heaven. Other aids come to him outside of himself, from his association with others,—spirits and men. His human faculties,—freedom and reason—are a gratuitous gift. The illustration he has, even supposing him to be one of the elect, is a gift from above; and it can be from no other

source than the Lord, who alone knows perfectly the elect and their needs; and all the particulars of the minister's meditation and study, are immediately under the Lord's providence to minister to his elect,—to feed his flock, whatever the character of the minister may be. Of course the character of the teaching and leading will be modified both by the state of the minister, and that of the flock; but in both cases it is under the Lord's providence and permission.

And this is in accord with what the doctrine of the Church teaches. This teaches that the mediate instruction by preaching does not take away the immediate. It says:—

"The Word cannot be otherwise taught than mediately through parents, masters, preachers, and books, and especially by reading it; and still it is not taught by them, but by means of, or through them from the Lord. This also is of the knowledge of preachers, who say that they do not speak from themselves, but from the Spirit of God; and that all truth as all good is from God."—D. P., n. 172.

This is true of *all* who sit in Moses's seat. It is true of him whom the Lord prepared to be a medium of revealing the doctrine of the New Church, and opening the spiritual sense of the Word. As the mediate teaching of the minister is not of such a character as to exclude the immediate, so, in the case of Swedenborg, the teaching and what is taught are of the Lord's providence, as Swedenborg himself often, in effect, declares. His writings are from the office that is adjoined to him, and not from himself.

What the Lord provides for his elect, depends upon their circumstances. When those who sit in Moses's seat make the Word of God, to a great extent, of no effect by their traditions,—when iniquity abounds and love waxes cold in the church and the ministry, something that the elect need is brought to them in what they are commanded to observe and do.

When there is in exercise in the Church something of true faith and charity, and when those who sit in Moses's seat do, as well as say, then more of what is salutary is provided

for the elect. The doctrine given in the writings of Swedenborg, looks to a condition of mankind when there shall be a new heaven and a new earth; when all things shall be made new; when the Holy City, New Jerusalem, shall descend from God out of heaven, and when the tabernacle of God shall be with men. It needs no proof that the Lord alone can provide the light, the truth, the instruction, for this age. This is from Moses's seat; this is official. Its coming mediately through Swedenborg, does not prevent its immediateness, that is, its being from the Lord.

Let us now look more definitely at the personal. As was said in the passage of the Word which is the text, the official and personal are brought to view; and from the passage we can learn the distinction between what is official and what is personal. Teaching the people what to observe and do is official. There is, indeed, in perverted states of the Church, much that is false in the teaching; but it is provided that there shall be in it what ministers to the needs of the elect.

What causes a lack of personal honor in those who sit in Moses's seat and teach what to observe and do, is not doing themselves what they teach the people to do,— binding burdens upon the people, and not moving them with one of their fingers. When the minister teaches the people that shunning evils as sins, is the Christian religion itself, and that without this, no real good is possible; and when he declaims eloquently upon the indispensableness of this duty, without any thought of its application to himself, and without making any earnest effort to apply it to himself, his teaching the people what to observe and do is like that brought to view in the text. He *says* and does not *do;* he imposes the burden, but does not in the least bear it. He sits in Moses's seat, but he has no personal honor, no wisdom, or fear of the Lord. Or, again: he enforces with great apparent warmth and zeal, the duty of doing to others as we would have them do to us; the duty of loving our neighbor as ourselves; of seeking to be servants and ministers, and not to be served and ministered unto; of humbling and not exalting ourselves; if the minister does this without any sincere personal

application of it to himself, he sits, indeed, in Moses's seat, and the people, entirely unconscious it may be, of his neglect, should observe and do what he teaches them; but because he does not do what he says,— does not bear the burden he imposes — he has no personal honor.

But what does such a minister do? What is true of him? We see in what the Lord next says: —

"All their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments. And love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi."

This shows us that the aim of those who say and do not, in all their zeal and eloquence, is to be seen of men, and gain their applause. They do not at all regard the seat in which they sit as Moses's seat. They claim Moses's seat — the office they fill — as their own, and look solely for the honor of it to be attributed to themselves. The phylacteries worn upon the forehead and the arm, as they contained passages from the Divine Law, were symbols of piety; and making them broad was for the purpose of getting reputation for eminence; to be seen of men. As garments represent truths, and the borders of the garments, truths of an external kind which especially commend themselves to the people, and gain their admiration, therefore the enlarged borders represent their labor in learning and zeal in enforcing the things which it is of their office to teach, and in forms that will promote their object, which is, to obtain glory of men.

Now, in regard to their loving the uppermost positions at feasts, and the rest.

They who do not, as ministers, regard themselves as being in an office which is merely adjoined to them, claiming, as they do, to themselves the honor of the high and sacred position they occupy, they regard as belonging to themselves the distinguished positions at the table and in the

synagogues, and the greatest deference in public places. They regard themselves, and claim at least inwardly, not outwardly, to be regarded as the best, the most pious and learned men, and the honor of being the real masters of society.

Such is the character of those spoken of in the text as sitting in Moses's seat. And such is the character of all ministers so far as they do not, from the heart, and in deep humility, recognize the fact, that their ministry is a sacred function which is adjoined to, but does not belong, to them. Let us now listen to the Lord's instruction as to what they who sit in Moses's seat should be:—

"But be ye not called Rabbi; for one is your Master, even Christ, and all ye are brethren."

The mastership, the teachership in which the ministers are, is not all theirs. It is only adjoined to them for the sake of the Lord's elect—the ministers themselves, if they are of the elect, as well as the others. The things which the minister teaches the people to observe and do are not his. The faculties which he employs in teaching are not his. He should by no means consent to be called Rabbi. The Lord, and he alone, is Master; and just as much the minister's Master as the people's. The minister is indeed, personally, in the same relation to the Lord as the people. He alone is Master, and they, both the minister and the people are brethren. "One is your Master, even Christ, and all ye are brethren."

The minister, then, has personal honor, which consists in wisdom and fear of the Lord, when he, in heart and in practice, regards his office as the Lord's, as a function only adjoined to himself; regards the Lord as just as much his Master as He is of those whom he, the minister, teaches; regards himself and those whom he teaches as brethren, and as under precisely the same obligation to do what he says, and to bear the burden he imposes.

In giving further instruction the Lord says, "But he that

is greatest among you shall be your servant." The Lord says elsewhere:—

"Whether is greater, he that sitteth at meat or he that serveth. Is not he that sitteth at meat? but I am among you as he that serveth."—LUKE xxii. 27.

From this we see that the most genuinely true minister is he who puts himself in the place of servant of those whom he teaches—they being the guests at the table; thus that so far from placing himself above them, brother as he is to them, his aim is to serve them, not to be honored by them. And this line of instruction closes with the declaration so opposite to all natural human ideas:—

"And whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

To desire to be master, and to seek and claim honor to himself, is real degradation to a minister; but to disown to himself the place of master, and humble himself to the position of servant of the elect, going before them in doing what in Moses's seat he says, and in bearing the burdens which in Moses's seat he imposes; doing this by the minister, is real exaltation.

The subject could not properly be closed without allusion to at least one of the many declarations of the Lord as to the mischief which arises from the minister's not doing what he requires of others; the mischief of doing the work of the office to be seen of men, and not for the purpose of helping and saving them. He says:—

"But woe unto you scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer them that are entering to go in."

There can be no doubt, from what is said, that the elect derive some benefit from conforming to what they are bidden to observe and do, even when their teachers say and do not.

But the whole tendency of the minister's personal influence is in the opposite direction. His personal leading is wholly in the direction of making others do what he is inwardly doing. The Lord in his mercy and wisdom provides that the elect, in ignorance of the neglect of their teacher, shall do such things of order as the teaching embraces. But this is entirely aside from the teacher's personal influence. This goes wholly in the direction of making others not do what is said, and not bear the burdens imposed. The minister, in not going into the kingdom of God himself, in not doing what he says, not bearing the burdens he imposes, exerts all his personal power to keep others from going into that kingdom; exerts all this power to prevent their doing what they are taught. The only way in which the minister can avoid making his personal influence operate in any other direction than that of keeping men out of the kingdom of God, is entering into it himself, by doing what he says, and bearing the burden he imposes.

How delightful it is to contemplate what is by implication involved in the words of the Lord just considered. If the minister who does not observe and do what he teaches others, and so does not enter the kingdom of God himself, exerts all his power to keep others from entering it; then the minister who does observe and do what he teaches, and so enters the kingdom of God himself, exerts all his power to lead others to enter it; for the wisdom and fear of the Lord, in which he then is, are from the Lord, and so constitute a new and most important element in his official character.

From the doctrine it is most evident that to say and not do, to bind burdens upon others and not bear them, is to be without personal honor, without wisdom and the fear of the Lord; is to be hypocritical, and is to exert a personal influence calculated to hinder those who are entering the kingdom of God from coming in. It is evident, also, that this way of acting characterizes a most deplorable condition of things; indeed, one which indicates nearness to the end of the Church.

Since this is so, we see that a course of action which is the reverse of this, must characterize the New Church. Indeed, the very inception and inauguration of this Church was by the establishment of the opposite principle. Swedenborg, to teach the doctrines of the New Church, was filled with the Spirit of the Lord, and this is a spirit of doing as well as saying, a spirit of bearing the burdens as well as imposing them, a spirit of acting honestly, sincerely, not hypocritically; of going into the kingdom of God, instead of pointing out the way and not entering, of helping instead of hindering those who are entering, and of embodying in life from the Lord, wisdom and fear of the Lord.

And they *now* who sit in Moses's seat, if they have the spirit of the New and true Church, will, from the Lord, do as well as say; will, from him, faithfully bear the burdens they impose; will, from him, have personal honor and fear of the Lord; and, from him, instead of exerting a personal influence to hinder those whom they teach from entering the kingdom of God, by neglecting to enter themselves, will aid others in entering, by pursuing the opposite course.

With those who are regenerating, interior and exterior things are arranged in order by the Lord for all following states; so that things present may involve things future, and that things future, when they become present, may do the same, and this to eternity. For the Lord forsees all things, and provides all things, and his foresight and providence are to eternity, thus are eternal. Thus it is with those whom the Lord regenerates; man's regeneration commences in the world, and continues to eternity; for man, when he becomes an angel, is always perfecting.— *Rays of Light.*

DUTY OF THE NEW CHURCH AS TO INTEMPERANCE.*

The evil of drunkenness is so wide spread in its various degrees that there can be no doubt of the need of our giving attention to it, and of our considering what can be done by us as a religious brotherhood, and as individuals to control and lessen this evil. While as New-Churchmen we understand that any evil manifest upon the surface of society is not to be removed by merely external measures, but must, for a permanent cure, be dealt with in the heart by means of repentance and regeneration, yet we also know that this deep and sure process of improvement may be greatly aided, and present evils and disorderly outbreaks be greatly lessened, by judicious legislation and wise methods of reform.

Realizing also the interconnection before the Lord of human souls, and our consequent responsibility in doing all we can for the aid of other men of whatever sort, we would consider what we owe to those afflicted with this evil, for we owe whatever we can do.

I. Of the *extent* of this evil it is scarcely necessary to speak. While there is less open abuse of liquors than in former years, and while an increasing number of influential persons are declaring against tippling, yet in every community there are homes which, by means of intemperance, are made miserable, and there are those who, in defiance of every neighborly principle, deal out adulterated and poisonous drinks which inflame the will to evil passions, becloud the intellect, and destroy the health.

Judging by the law of use, reason condemns, while feeling abhors, the dram-shops which seduce men and women from their labors and from morality. While the same rule condemns also other similar forms of evil, such as the use of

* The Editor would acknowledge the assistance received from Rev. J. K. Smyth in preparing this paper for the meeting of the Massachusetts Association. Time did not admit of reading the paper, and it is published here with the hope that it may be not without interest to our readers, who must all regard the Temperance question as one of great moment.

opium and other drugs, it points out with emphatic censure the places where, in payment of the fruits of their toil, the patrons receive only noxious stimulants. It has been estimated that in a recent year, as much money was expended in America for drink, as was paid out in the same time by all the manufacturing establishments to their employees. And what is true of this national waste of the means of comfort, education, and prosperity, is seen to be just as true when we contemplate it in the family of the drunkard.

We might also consider, above what intemperance does to promote poverty, what it does to hasten the steps to crime, and how far it is responsible for the crowding of our prisons and asylums, but it is enough to call attention to the fact that there are various poisonous adulterations now in use which are outward forms of infernal hatred and insanity, and which, so far as these are received into the system, are agents of infernal possession.

II. It may be well, in the second place, to allude to the *nature of the evil* of intemperance. And here we notice that whilst there are those, who, judging of this evil by its external manifestations, would make it the direct cause of the great majority of all crimes, there are also others, who, examining it in the light of other evils which are more spiritually injurious, such as adultery, would seem to overlook its real enormity. Indeed, some have openly asserted that the Decalogue itself does not positively forbid it. Is such an assertion strictly true? We think not. *Intemperance, like every other evil, breaks all the commandments.*

Intemperance breaks the first commandment in leading one to love the indulgence of his appetite more than he loves Divine order, and "what is loved above all things is to the lover a god" (T. C. R., n. 293); it breaks the second commandment in leading to contempt of the holy things of the Lord's Word and Church, "and the Word and whatever is of the church from the Word is the name of God" (T. C. R., n. 298); it breaks the third commandment concerning the work of the week and the Sabbath of rest, not only by its disregard of the duties of all days, but by its

direct antagonism to human "reformation and regeneration, which are signified by this commandment," (T. C. R., n. 302); it breaks the fourth commandment, dishonoring parents, and disobeying all authority; it breaks the fifth commandment, "killing and destroying the souls of men" (T. C. R., n., 310); it breaks the sixth commandment, "adulterating what is good and falsifying what is true" (T. C. R., n. 314); it breaks the seventh commandment, for it leads workmen of every sort to "do their work unfaithfully" (T. C. R., n. 317); it breaks the eighth commandment, for it leads one to "testify falsely that the evil of life is the good of life" (T. C. R., n. 322); it breaks the ninth and tenth commandments by leading one to "lust for evils," and "so far as any one indulges the lusts of the flesh, so far he is a beast" (T. C. R., n. 328).

This is sufficient judgment. The language of the "True Christian Religion," in explaining the Commandments, is seen to be applicable to this evil throughout.

In regard to Drunkenness we read in the "Spiritual Diary":—

"I have spoken with spirits concerning drunkenness, and it has been affirmed by them that it is an enormous sin, so that man becomes a brute and no longer a man, for humanity lies in the intellectual faculty. Thus he becomes a brute. Moreover (they said) that it harms the body, and so hastens death, besides destroying in debauchery that which might be of use to many. (June 27, 1748) And it appeared to them so vile that they abhorred such a life which, nevertheless, mortals have adopted as polite."—n. 2422.

III. In regard to the *best manner of dealing with this evil,* it is well to divide the question so as briefly to consider separately what the church, the state, and the individual can do.

1. The *Church* sees clearly that, like all evils, this can be cured only by repentance and regeneration in the individual. It also sees that it can assist in this respect, as in others, by teaching the truth in regard to it, and by leading to the life of sobriety and order. The duty of the church in this con-

nection is perfectly clear. Without self-righteousness and without harshness, it has a mission to those who buy and those who sell what is harmful, teaching what love to the Lord and the neighbor requires, and gently leading to reform. It cannot remove from the diseased in this or any spiritual way; it cannot pass by on the other side; it must "have compassion," and must seek to lift up and bear away to safety. Except as it is a band of men and women, working in the service of the Lord for the salvation of his sick and sinful children, it is not "the Bride, the Lamb's wife." It is only as the church avails "to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke," that her "light breaks forth as the morning," that she "calls and the Lord answereth," and saith "Here I am."—ISAIAH lviii. 8, 9.

It is sometimes proposed to form in the New Church, of those who are in earnest in this matter, a Temperance Society, and so our brethren in England have done; but we believe that the church itself should be and can be that Society, and not one for Temperance in drinking only, but for the promotion of every Christian grace. If the church cannot take this position, a Society should be formed to prompt her to her duty; but she can have no doubt of her duty, and it is scarcely possible that she can be lukewarm in her effort to bear the "fruit of the spirit" which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."—GAL. v. 22, 23.

2. As to what the *State* shall do in aiding the church to reform this evil, it is not so easy to say; for the large city may require different legislation from the small town. But it is believed that the State, in the hope of regulating this evil, cannot justly receive the profits of this traffic; and unless the system of licensing dram-shops tends to diminish and displace them, it is unworthy to be adopted. On the other hand, a law of utter prohibition, even though it should drive the evil into hiding, and thereby have a moral effect in rendering drunkenness disgraceful, should be founded on Christian principles, rather than on hatred of the sinner, and

should be administered without violence to rational freedom or individual right. This much is clear, it is no one's right to be drunken, and it is no one's right to make others drunken, and as the State should protect itself and its children, it may and must deal with those who need discipline in this matter.

It is, unfortunately, true that men's personal preferences for the legislation they approve, have prevented the extended trial of any law, and have kept the whole subject in perpetual strife. What is wanted now in the State is not only an efficient law, but a unanimous purpose to promote reform; and if this could once be had, any law which was not a mere apology to the evil, would be a powerful instrument of reform. The Temperance people of our community may not only lack law to support them, but they seem also to lack love to unite and strengthen them.

3. The duty of the *individual* is temperance, and it may be total abstinence from the use of wine as a social beverage. So strong is now the drinking appetite by inheritance that abstinence may be the duty of those who beget or bear children; and so likely is even the temperate use of wine by one who does not actually require it, to be made an excuse by those who now feel it necessary to seek for excuse, that the self-denial of total abstinence may be a duty. As Jonadab, the son of Rechab, commanded his children, "ye shall drink no wine," seeking thus to preserve this remnant of the celestial church in an iniquitous time, so it may be well now to refrain. As Paul said: "All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth, or is offended, or is made weak." (Rom., xiv. 20, 21). This is simply to "bear one another's burdens."—Gal. vi. 2.

IV. One other point needs to be referred to, *the bearing of this upon the Holy Communion.* Some have come to believe that the Lord intended to have us use in this service unfermented grape-juice, and therefore desire to have it used in our churches. Others go farther and feel that the use of any wine at this service is in a degree dangerous to some, and

they deny themselves this greatest of the privileges of religion. This does not seem reasonable. To do aught which weakens the power of this sacrament for good is to do the community a harm, and for a person not of dangerously depraved appetite to refrain from the Holy Supper for the supposed sake of others, is precisely like refraining from reading the Holy Word because false doctrines may have been obtained from it. But if one has already acquired an appetite of great and dangerous power, he has simply to deny himself when the cup is passed.

One of the blessings of abstinence on social occasions, is that it gives special sacredness to the use of pure wine at the Lord's Table; and it may be questioned whether extended discussions as to the kinds of bread and wine to be used there, has not tended to lessen the efficiency of the sacrament in reforming men from evils of every sort. Without undervaluing the importance of the question as to the wine of the Bible, we regard it as sufficient for our present purpose to urge that the Holy Communion has its effect in the degree in which our faults have been seen and confessed before the Lord, and to which reformation has taken place. Proper participation in the Communion is the best of all means of reform from evils in general, and so of coming to see clearly how "to cast out the mote out of the brother's eye."

We conclude that, as a Church, and as individuals, we should be earnest promoters of all measures which tend to lessen the evil of intemperance, and should bring into the work the knowledge we possess of Divine order, and of the fatal consequences of bestiality. By religious means, by legal means, and by means of individual example, we should do all in our power to have the Lord's will done on earth as it is done in heaven. Not turning from the Lord's Table, but turning to it for strength, we should labor, in respect to this and all evils, "to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," preparing the way of the people, casting up the high way, gathering out the stones, lifting up a standard for the people.—Is. lxi. 1, lxii. 10.

WHAT KNOWLEDGE IS OF WORTH?

"THERE are several affections of the exterior man, all allotted to their respective uses, but the affection of knowledges and sciences excels them all, because its end is that man may become truly rational; for thus goodness and truth are its end."—A. C., n. 1909.

The reverent learner is ever impressed with the extent of the unknown. Each new acquirement extends the vision to discern further outlines of that which remains to be acquired. The age is marked by intense activity of mind, intensity increasing with every succeeding state. To one who would know what he may of that which can be known, the rich results of research in every department of knowledge are appalling. The sublime statement that truth is infinite, that every truth is infinite, is no longer doubted. Even that portion of truth which human minds have attained and are attaining, is bewildering and at times paralyzing to the earnest student who queries, What shall I know or seek to know?

Whether one has direct responsibility in relation to what is ordinarily termed education, or only part in his own real education, the life in this world which Providence has assigned him, clear apprehension of the principle which determines the value of knowledge, cannot fail to be of practical moment. This principle may be found tersely stated in Swedenborg's description of instructions in heaven, and their difference from instructions on earth:—

"Instructions in the heavens differ from instructions on earth in this, that knowledges are not committed to the memory, but to the life."—H. and H., n. 517.

In the paragraph immediately following that from which the above quotation is made, he describes certain spirits who had persuaded themselves that they should be received into heaven before others "because they were learned and knew many things from the Word and from the doctrines of their

churches," and says, "examination was made whether their knowledges resided in the memory or in the life." Those found on examination to be in genuine affection of truth for the sake of uses were, after further instruction received into heaven, "and it was then given them to know what it is that shines in heaven, namely, that it is divine truth, which is there the light of heaven, in use, which is a plane that receives the rays of that light and which turns them into various kinds of splendor." Those with whom it was found on examination, that knowledges only resided in the memory, were taken up to the first or ultimate heaven; but at the first influx of the light of heaven were darkened in their eyes and disturbed in their understanding; and when they felt the heat of heaven, began to be inwardly tormented. "Wherefore they were cast down thence and were afterwards instructed that knowledges do not make an angel, but the life itself which is obtained by knowledges, since knowledges viewed in themselves are out of heaven, but life procured by knowledges is within heaven."

From these passages it is seen that while instruction on earth differs from that of heaven, in that knowledge here must first be committed to the memory, it will have failed of its end to make man truly rational if it only resides in the memory, and does not enter into the life. It is first committed to the memory, but to the end that it may thereafter be wrought into the life. Only that knowledge which is so wrought is fully acquired and only that which can be so wrought is of worth.

If past or present opportunities do not enable one to acquire all knowledge for which he has thirsted, it is well to remember that to have acquired any which could or would not have been applied to the one end of use, would not have been gain in wisdom and might have been the reverse. The following passage exhibits the danger:—

"The learned, at which you will be surprised, as to a considerable part of them are sensual; the reason is because they have learned the sciences merely for the sake of reputation that they

may be promoted to honors and thereby to gain, but not with a view to grow wise; for all the sciences which are in the learned world are the means of growing wise, and also the means of becoming insane."—A. C., n. 6316.

All the sciences are the means of growing wise, and happy is he who has gathered widely, if he has gathered for use, and can embody in use the varied acquirements made. Thus acquired and thus applied, every new acquisition enlarges and enriches the real man that is to live forever.

If the tests of earthly living are made the standard of value, it can be seen that true culture is that, and that only, which gives power to do, and that to store the memory with facts unused, is not to acquire knowledge in any true sense. If in earthly life, order is inverted and the natural placed before the spiritual, the lower above the higher, there is an appearance that only such knowledge is of worth as can be seen to bear directly on the natural life, and enhance its efficiency; but this would be a meagre conception of the utilization of knowledge. All knowledge which nourishes the spiritual life, serves to perfect and invigorate the natural life as well; but the value of such knowledge lies in its effect upon the permanent life. Again it is true, and most emphatically true, that what we do here to perfect the natural life for the sake of the spiritual life, is the most effective building of the latter that can be accomplished. The laws of the mind govern its action in the body, and the highest expediency for earthly living is their careful observance; but the full measure of value in such observance, is the effect which is lasting, rather than that which soon ceases. The real man is immortal, and that knowledge is of value that can be so appropriated that it will abide as part of the mental structure forever, not in the form in which it is received, but assimilated to become the life-blood. Knowledge received in the external memory, the conscious memory of this life, can be transmitted to the internal memory, the conscious memory of the other life, by embodiment in uses from or by such knowledge.

The relative value of knowledge cannot be determined in the abstract. There is no absolute yea or nay to the question whether knowledge of natural sciences will develope and strengthen the mental faculties more than classical learning, nor to that whether mathematical attainments will more effectually do this than either. The true answers to individual enquirers are as varied as the conditions of those to whom they must be given. No common answer can give more than the principle by which the particular answers are to be determined. That knowledge, which, in the lot Providence has assigned can be most effectually applied to use, to service for others, is that knowledge which will most develope and strengthen the mental faculties. If there be any knowledge which the individual attaining it cannot apply to use for others, that knowledge is without worth to him who acquires it, and can only cumber the external memory for the brief period of natural life.

The lot to which each is assigned, and the use which is open to each, embrace every relation to others wherein there is opportunity for useful service to them, and any knowledge which can be utilized in such service is of priceless value. There is a strong presumption that the daily calling in which one is, will furnish the largest and fullest opportunity that is presented to commit to the life knowledge stored in the memory. When one has found the sphere of usefulness in which he ought to labor and make his calling, he has found that department of knowledge in which are the special forms of truth that he may most fully embody in use, and thereby most enrich his mind with knowledge that will abide forever. This is asserted, not merely in relation to the natural truths by which he may perform and perfect his daily work, but quite as emphatically of the spiritual truths by which its interior quality is lifted and extended.

What we need to know, what we may profitably know, is determined by what we have to do. Our efforts to acquire natural or spiritual truth should be prompted and guided by the service to which we are called.

SPIRITUAL INTERCOURSE.

THE article on Spiritual Intercourse in the February number of the NEW-JERUSALEM MAGAZINE seems open to comment because it does not present circumstances and considerations which might well enter into the treatment of the subject. Some of these considerations will be briefly presented, and they seem to lead to a different conclusion from that suggested by the article commented on. The argument of that article was briefly that open spiritual intercourse may still be expected as man becomes more internal, as it once existed in the early stages of man's history, because such was the design of creation. The answer to this suggestion is partly contained in the article itself. As there quoted, since the period of the primitive ages, when angels walked with men "so that heaven and earth might be together and might be one," "man has become corporeal, and has closed heaven against himself." The consequence of this closing of heaven to man would have been the destruction of the human race, by a loss of the conjunction with its source of life, had not the Lord from the beginning foreseen and provided against the evil. By his fall "man had so withdrawn himself as no longer to serve as a base and foundation for heaven," and therefore, "a medium has been provided by the Lord to *fill the place* of such base and foundation, and to maintain at the same time, the conjunction of heaven with man. This medium is the Word" (H. H., nos. 306, 307. See also "Athanasian Creed," 67–74.) Since the fall, men have acquired "such a character that they are incapable of receiving immediate revelation, and of being instructed in that way respecting the Divine truths, like the inhabitants of other earths, because they are more immersed in their external faculties, whereas it is the internal faculties which receive revelation."

In the Divine plan, therefore, the written Word was the substitute for the open intercourse, both as a means of revelation and as a channel of conjunction. By a necessary

inference, the Word is not only a substitute for open intercourse, adequate to the ends to be accomplished, but is in all respects a full compensation, adapted to all the varying spiritual states of men, even the most internal. How frequently are we told, in the New Church writings, that conjunction with the Lord is obtained and maintained by reading the Word with the intent and desire of being led in our lives by its teachings. And this is more than ever the case since the opening of its internal sense. "If man were aware of the existence of such a sense, and, when reading the Word, were to admit some knowledge of it to influence his thoughts, he would enter into interior wisdom, and into a still closer conjunction with heaven; because by means of that sense he would enter into ideas similar to those of the angels" (H. and H., n. 310). What more was gained or could be gained by the spiritual intercourse of the early ages of the church? The inhabitants of those ages were doubtless happier than those of any later period, but did not their happiness flow from their better lives, and not from better opportunities?

Again, since those ages, when in the course of time, violence was done to the Word in the Jewish Church, and when the connection between heaven and earth was imperilled anew, the Lord assumed and glorified human nature, made the Word flesh and dwelt among us, and so restored man's freedom and the equilibrium of spiritual forces, and again placed spiritual happiness in man's power as at his first creation.

And, in the third place, in His care for the Word as the medium of conjunction between heaven and earth, He has opened its spiritual sense, has made His second advent. The efficacy of the Word has thus received a last and endless impulse which makes it not only an object of obedience from fear and authority, but a source of rational conviction, and adoring love. The casket has thus been unlocked, the jewels displayed and offered as a gift to all who will use them. The literal obscurity has been transformed into light, and its interior radiance permeates its external form. Why then

look for other means and modes of conjunction and revelation? Would it not be retracing the steps of ages, attempting to blot out the long course of events, and to roll up the spiritual record of a myriad of years? May we not rest assured that the Word has become an all-sufficient medium?

Even the external characteristics of the man of the later ages, which shut him out of direct revelation, have their redeeming side. They lead him to investigate nature, and dig up the secrets of the physical universe, so that Swedenborg says, in the "Spiritual Diary," that although the men of this earth are more external than those of other worlds, God, nevertheless, loves them most, because by their inquiring and scientific disposition it is possible for them to learn more about natural operations and so be in a position to receive more detailed and comprehensive knowledges about himself than could otherwise be the case, and love him more in return.

The innocence and simplicity of the Golden Age, the childhood of the race, far back in the dawn of time, were due to a combination of a good life, on the part of its men, with scientific ignorance and a want of culture of the more external parts of their nature. That goodness of life and its consequent happiness, men may once more attain to, in greater or less degree; but the ignorance and simplicity is a thing of the inevitable past, and multiplicity of scientific knowledge, and complexity of external pursuits must characterize the future of the race, at least of that part of it at present known. We are of necessity children of the past, and fathers of the future. The charms of the life of the primitive ages must ever appeal to our admiration and imaginations, but have not the conditions which rendered their mode of revelation possible and useful passed away, at least as a general experience, where the Word is known or its influence extends? We know that the ceremonial law and representatives of the Jewish Church have been annulled, and that none can hereafter erect a fetish of such things, although they once had their necessary uses, and is it to be expected that we will go back to anterior, even if

happier times, now that new exigencies have arisen, and have been provided for by Divine adaptations and accommodations which transcend all finite comprehension?

Considerations of this nature seem to have a bearing upon the question of spiritual intercourse, and to be worthy of attention in considering it.

FOOTFALLS OF ANGELS.

SOFTLY they come through the silence and gloom,
From the fair gardens of heavenly bloom,
Sweetly they speak to our hearts as of yore,
Breathings of love from that beautiful shore.

Heart answers heart in that intercourse sweet,
Soul reaches soul in a union complete,
Coming our joys and our sorrows to share,
God sends our angels to answer our prayer.

Friendships of earth oft grow changing and cold,
Much of our love remains ever untold,
But when it reaches that heavenly clime,
Ours 'tis forever, unchanging thro' time.

Beautiful eyes lit with love's tend'rest glow,
Dear, tireless feet that on love's errands go,
Blest, helpful hands reaching ever to earth,
Sweet angel hearts that in Eden have birth.

Softly they come in the morn's rosy light,
Still they are here in the noon's radiance bright,
And when the weary world 's resting in sleep,
Angels, our angels, their loving watch keep.

THE WINE OF CANA.

To the Editor :—

My Dear Sir : — In "The fragment concerning miracles," printed in the New-Jerusalem Magazine for April, some things are said which may have a bearing on the wine question. That which strikes me as looking in this direction is as follows: "When the manna descended every morning upon the camp of the sons of Israel, that which flowed down from the bread in heaven was introduced into nature's receptacles; so, too, were the baskets of the Apostles supplied with bread and fishes which they distributed to so many thousands; so, also, was wine from heaven introduced into the water in the jars at the marriage where the Lord was present. . . . Things which have actual existence in the spiritual world are actually brought down into such things in the natural world as correspond with them."

Now, as we know that unleavened bread is absolutely pure, the meal not having been contaminated with, and injured by, ferment; and, as the correspondence of leavened bread implies the presence of evil, while that of the former kind is the very highest and best, is it not reasonable to conclude that the bread supplied by miracle to the apostles was unleavened? The grape is as pure as the wheat or meal; and the juice, when first pressed from the cluster, or preserved in its natural state, is as pure as the grape. The intoxicating principle in fermented wine is the product of the influx of evil from hell in contact with, and destroying good from heaven; for no one can deny that the sugar in fruit is good; for the sweetest fruit is always the best. By fermentation the luscious fruit-juices of the natural world are changed into fiery liquors which are destroying men, both body and soul, wholesale; therefore should we beware of leaven, both natural as well as spiritual. As the intoxicating principle is the product of the inflowing of evil from hell, it seems reasonable to conclude that the wines of heaven are not inebriating. Besides, the angels have no apparent need of

stimulants. They have no wasting diseases requiring artificial treatment. There are no feeble constitutions, there is no decrepit old age in heaven. The angels are not overworked. In short, there are none of those conditions in heaven, that may excuse, in a few cases, the use of intoxicants here below; and the angels, doubtless, can enjoy their lives, thinking what is true and doing what is good, without the inspiration of champagne.

If, then, the wines of heaven are not vitiated with the product of leaven, it is obvious that the wine which was introduced into the water at the marriage in Cana of Galilee was also pure; unless there was a double miracle,—heaven flowing down with its pure spiritual fluid, and hell perverting it, by means of its corrupt leaven, into a dangerous liquor! The thought is too impious to entertain.

Yours truly,

JAMES PARK.

YARMOUTH PORT, MASS.,
April 30, 1883.

"THE Lord's heaven in the natural world is called the Church, and an angel of this heaven is a man of the Church who is conjoined to the Lord, and who also, after his departure out of the world, becomes an angel of the spiritual heaven: from which it is evident that what is said of the angelic heaven is to be understood of the human heaven, which is called the Church."—D. P., n. 30.

"THAT the Church on earth is also before the Lord as a man, has not been seen but heard; likewise, that it is also distinguished into societies, and that every society is a man; likewise, that all who are within that man are within heaven, but those who are out of him are in hell. The cause of this has also been mentioned: namely, that every man of the Church is also an angel of heaven, for he becomes an angel after death."—A. E., n. 1222.

TEACHING OF T. C. R., n. 680 AS TO BAPTISM.

Editor New-Jerusalem Magazine:—

THERE is a passage in the "Doctrine of the Sacred Scripture," n. 78, where Swedenborg defines very exactly what he means by the Church, or Christianity, "without a man," and which shows conclusively, I think, that your January contributor is right, and the writer in your April number mistaken, in his interpretation of T. C. R., n. 680. In the Latin, the passage from S. S., n. 78, is as follows:—

"Ecclesia est in homine; Ecclesia quæ extra illum est, est Ecclesia apud plures in quibus est Ecclesia."

Which, in idiomatic English, may be translated thus:—

"The Church is within man; the Church which is without him, is the Church with the many who have the Church in them."

It is clear, as you seem to suggest, that an infant has no Christianity within him. All infants, of pagans or Mahomedans as well as Christians, are in innocence; but they have no specific form of religious faith or life in them, and consequently, have afterwards to be instructed in it. When, therefore, Swedenborg says in T. C. R., n. 680, that by baptism "every one is inserted into societies and congregations [in the spiritual world] according to the quality of the Christianity within him or without him," how can the words "within him" be taken to apply to infants or the uninstructed? Even apart from his clear definition of what he means by "the Church without a man," in the passage above cited, is not the interpretation of your January contributor obviously the right one, that "the words 'out of him,' (or, 'without him') seem to mean that, in the case of infants and the as yet uninstructed, the baptized are associated with spirits agreeing with the variety of Christianity around them"? But with Swedenborg's own definition above given, how can there remain any question about it?

But the writer in your April number objects to this doctrine, that, "As the society into which one is inserted determines the quality of the influx he receives, and this influx determines the life of his affections and thoughts, such an interpretation lies open to the serious objection that salvation is, in this way, made to depend, at least in part, on something extraneous to ourselves." There are many states of salvation. Men are saved out of all religions, and always in a heaven of those who were of the same religion (T. C. R., n. 678). And does not the particular state of salvation "depend, at least in part, on something extraneous to ourselves"? Do we not know by common observation and experience, that the outward surroundings of a child have much to do with the moulding and forming of his character, religious and moral, as well as intellectual? And do we not, therefore, rightly seek to place our children in circumstances the most favorable? If a child is brought up among earnest people of any particular religious faith, is he not likely to imbibe that faith? As a matter of fact, do not the children of Mahomedans become Mahomedan; the children of pagans, pagan; and the children of Christians, in so far as they have any religion, do they not become Christian? And if children are educated under any particular form of professed Christianity, do they not commonly receive the same? In so far as they have any religion, do not the children of Catholics commonly become Catholic; of Episcopalians, Episcopalian; of Methodists, Methodist; of Presbyterians, Presbyterian; of Unitarians, Unitarian, and so on? And does not their particular state of salvation, then, if they are saved, "depend, at least in part, on something extraneous to themselves?"

Good spirits from all religions are in the love of doing good to men on earth,—each according to the good that is in him, which is the good of his religion. If good spirits of a different religion from that in which he is being educated attach themselves to a child, it "distracts his mind," and "alienates him" from the religion he is being instructed in, to the danger of leaving him without any religion. Of what vast im-

portance it is that men should be protected from this, is forcibly shown in the following passage from T. C. R., n. 678: —

"In the spiritual world, by which we mean both heaven and hell, all things are most distinctly organized, in the whole and in every part, or in general and in every particular. *Upon the distinctive organization there the preservation of the whole universe depends;* and there could not be this distinctiveness unless every one after he is born were known by some sign, [showing] to what religious body he belongs. For without the Christian sign, which is baptism, some Mahomedan spirit, or one of the idolators, might attach himself to Christian infants newly-born, and also to children, and breathe into them an inclination for his religion, and so distract their minds, and alienate them from Christianity; which would distort and destroy spiritual order."

This is the reason why "the first use of baptism is, that it is a sign, in the spiritual world, that the baptized is a Christian,—where every one is inserted into the societies or congregations there according to the quality of the Christianity within him or without him."

And this is "the first use of baptism" to all,—to adults, as well as to infants. But, clearly, it could have no such use to adults unless there were the need that they also should be thus distinguished by it, "according to the quality of the Christianity within them or without them." And the writings teach that *all* are so distinguished. How then can your correspondent say (p. 227), that "Baptism *in itself a mere sign*, cannot avail to change the society to which they belong in virtue of their essential state," and that "the Christianity without them can have no conceivable effect"? The perpetual purpose of the Divine Providence is to lead them out of their "essential state," into higher and better states; and for this purpose they need the help and protection of being thus distinguished by the sign of baptism, and of such change of spiritual association as is implied by their insertion, at the time and by means of baptism, into a society of those in the spiritual world who are of the same quality of Christianity as that "within them or without them."

SWEDENBORG STUDIES.

"BYSSUS."

THIS word is one of great interest, and may become one of great importance to New-Churchmen. The term has been defined as "fine linen or cotton stuff among the ancients," also as "a long, delicate, lustrous and silky fasciculus of filaments." There is abundant proof in ancient Greek and Roman literature, that the latter definition is the original one, and the first only derived; also that the article was obtained from the sea, near or about the shores of Sicily, and that it was regarded as very valuable; worth its weight in gold, at times. A brief extract from an article entitled "Silk from the Sea," in a periodical of recent date, will serve to show that the material still exists:—

"But it is not generally known that in some parts of the Mediterranean a species of mussel is found, of which the shells contain one of the most beautiful textile materials known. These shells are about seven inches long and three inches broad, and each of them contains a hank or byssus of the fibre, weighing half a drachm. . . . At first it presents nothing particular to the eye, being solid with mud and remains of marine plants, but when washed and combed, the fibres are seen to be extremely lustrous, glistening in the sunshine in shades varying from a golden-yellow to an olive-brown. Spun and woven in the ordinary manner, stockings, gloves, neckties, and similar articles can be manufactured from them, and they are likewise suited for making the finest lace."

Aside from the beauty of the material, byssus must ever be interesting to New-Church people, because Swedenborg makes frequent mention of it. Let us quote one place, number 180 of "Heaven and Hell." He says: "et qui visi in Cœlo Johanni, quibus vestimenta erant byssina et alba." (APOC., iv. 4.) "and those seen in heaven by John, whose garments were of byssus and white." Also further on in same number, (180) "Vestes tuæ byssus et sericum;"—Thy garments were byssus and silk. The first passage has been generally translated "had garments of fine linen and white," and the second "Thy garments were fine linen and silk." Swedenborg also mentions white Byssus in several places, as well as Byssus alone in many places. In the passage, APOC., iv. 4, the word is rendered "white raiment"; in the American Bible Society's edition, and in the new version, "white garments." You will observe that byssus and sericum are coupled together.

Both come from the animal kingdom, one from the sea-shell mentioned, the other from the Bombyx; and in Apoc. iv. 4, "of byssus" and "white" are associated together. From this circumstance and that of "white byssus" being mentioned it appears that byssus is not necessarily white, thus agreeing with the kind now obtained. If byssus meant fine linen or cotton stuff, why is white mentioned in the same connection? Does cotton or linen stuff ever present that glistening white, that iridescent, or that lustrously varying appearance, which the garments of the angels are said to have? J. F. L.

[Our friend suggests a deeply interesting point. If we do not agree with his implication that Swedenborg used the terms *byssus* and *byssinum* in the sense brought to view in the above notice, it is only because we had read him somewhat differently. Thus, in A. C., n. 5319, he says "byssinum est xylinum," in S. S., n. 46, he says, "byssinum seu xylinum," and in A. R., n. 814, he says "byssinum etiam vocatur xylinum;" and in A. C., 9469, he speaks of "linum byssinum," as if he did not distinguish the materials very closely as to their substance, and grouped in respect to their whiteness, byssus, linen, and cotton. Perhaps we ought to quote A. E., 1143, as decisive: "byssinum fuit species lini candidissimi;" "byssus was a kind of very white linen." — Editor.]

THE WINE OF HELBON.

In Ezekiel, xxvii. 18, we read of "the wine of Helbon." The words are quoted by Swedenborg in A. C., nos. 2967, 4453, 9470; A. E., n. 376; but he appears always to have written *vinum Chesbonis*, "the wine of Heshbon." Helbon was and is a small town near Damascus, and was noted for its wine. Heshbon was the capital city of Sihon, king of the Amorites. They are distinct places, and have never been confused in any way of which we can learn.

In Dr. Tafel's edition of the Latin, he left *Chesbon*, but remarked in a note that the Hebrew text would be read *Chelbon*. He did thus with the "Arcana," but in the "Apocalypse Explained," he made the change to *Chelbon* without remark.

We have looked at the photolithographed Bible made from the copy used by Swedenborg, and find not only that the "lb" would very closely resemble the "sb" written with the long "s"; but that the "l" in this word in Ezek., xxvii. 18, was apparently imperfectly printed. The inference is that what was meant for *Chelbon* was read *Chesbon*, and was so written in making the quotations above noted.

As to what should be done in such a case, opinions will differ. In so obvious a case, it seems best to make the change which all suppose that Swedenborg would instantly have made, had his attention been called to it, and to add in a note just what has been done and why, so that there may be no doubt as to what Swedenborg wrote. This will leave a fair chance for the error to fall back upon the editor, if time should show him to have erred.

FAILURE IN TRANSLATING A. C., N. 253.

We notice a singular inability in the translators to master a few words in A. C., n. 253, where the meaning seems to be very clear. In our English "Arcana" we find in this paragraph a quotation of Is. liv. 5, 6, and then the remark,—

"Where the Maker is called husband also, because united to the proprium."

The quotation is that of the well-known passage beginning, "For thy Maker is thine husband," and the remark upon it attracts no special attention until it is compared with the Latin which is as follows:—

"Ubi Maritus Factor in plurali quodam, quia proprium simul."

This means that the two Hebrew words meaning Maker and Husband are in "a sort of plural" number, and it gives the reason for it. If the Hebrew text be examined, it will be found that not only does the customary plural form *Elohim*, God, occur, but that the same usage is here extended to other designations of the Lord. The reason for the use of the form *Elohim* may be seen fully set forth in A. C., n. 4402, where it is explained that, as the singular, *El*, denotes the Lord as to the Divine Truth, *Elohim*, the plural, denotes all the truths which are from the Lord. So in A. C., n. 253, now under consideration, Swedenborg gives a reason for the plural form of other designations of the Lord. In A. C., n. 4434, he renders the words by the plural, *mariti, factores*, but elsewhere he uses the singular. We would translate the line in question:—

"Where Husband and Maker are in a sort of plural [in the Hebrew], because the selfhood is joined."

BOOK NOTICES.

THE JOURNAL OF CHRISTIAN PHILOSOPHY. Edited by John A. Paine. Published by him at 30 Bible House, New York: Quarterly. $2.50 a year.

THE American Institute of Christian Philosophy is a combination of Christian scholars for the purpose of providing, by public lectures and otherwise, instruction in the points of evangelical faith. The Institute publishes this worthy Journal "to build the foundations and strengthen the defences of the kingdom of God."

The number before us contains articles on Inspiration, the Recent Scientific Philosophy of Society, Miracles, Genesis of the Idea of God, the Lamp of the Body, the Antiquity of Man, and the True Mount Lebanon. All but one were prepared for the Institute, and read at its monthly meetings. The article on Man is borrowed from a pamphlet by George Rawlinson, and is an important treatise. Professor Rawlinson says: —

"It is true and safe to say that man has existed in communities under settled government for about four thousand five hundred years; but it would not be safe to say that had he existed in the condition which makes history possible for any longer term."

He scorns the idea that man has risen from a savage state.

"Had savagery been the primitive condition of man, it is scarcely conceivable that he could ever have emerged from it. Savages, left to themselves, continue savages, show no signs of progression, stagnate, or even deteriorate. There is no historical evidence of savages having ever civilized themselves, no instance on record of their having ever been raised out of their miserable condition by any other means than by contact with a civilized race. The torch of civilization is handed on from age to age, from race to race. If it were once extinguished, there is great doubt whether it could ever be relighted."

The New-Churchman notices some interesting expressions throughout the Journal. Thus Professor Ladd, of Yale, says, "With the inspiration of the Bible, in the meaning of the term which obtained without dispute in Protestant theology from the close of the sixteenth to the middle of the eighteenth centuries, we might properly give ourselves no concern. It has to be regarded rather as a matter of historical interest than of dogmatic validity." And Professor Fisher, of Yale, says, "In the last cent-

ury it was the evidence of miracles which the defenders of Christianity principally relied on. How can more be expected from miracles alleged to have taken place at a remote date, be the proofs what they may, than the same miracles produced upon those in whose presence they were wrought?" And Dr. Thomas, a Baptist, reminds his readers that "the tabernacle was a shadow at once of the universe and of the human being."

DUST; A NOVEL. By JULIAN HAWTHORNE. New York: Fords, Howard & Hurlbert. 1883. pp. 402.

A NOVEL written in six months, should not be read and judged in an hour; and we have taken time to think over this last work of Mr. Hawthorne, in whose career our people take especial interest. The marks of unusual gifts as a romance-writer are seen from the beginning. If the style is sometimes coarse, this may be due to the effort to reproduce the speech of England seventy years ago. There is otherwise no dwelling upon evil scenes, and no unhealthy sentimentality. The nobility of certain characters is conceivable, and the wickedness of others not incredible. Every personage, however unimportant, is sketched with the hand of a master, who brings his reader face to face with the people of the book. Compared in this respect with other novels we have met with, it is strong, and puts in the shade the work of some of our superficial, but popular writers.

Having said this, we must add that the book is a disappointment. Why Mr. Hawthorne should introduce the reader to so perfect a character as that of Mr. Grantley, who had suffered injustice for thirty years, and then kill him before justice has been done; why he should introduce so promising a character as Tom Bendibow, and then kill him also, ere he could make any amends for his past; why he should sketch the Marquise Desmoines with good enough in her to redeem her, and then kill her by a silly suicide; why he should involve in her ruin the lawyer who had always been right before, and with whom she might have led a new life,—why, in short, he should have made the wicked triumph almost always, we do not see. The characters of Philip and Marion Lancaster relieve the case somewhat, but here again we do not see how they could be happy after the terrible shocks they had received in so short a time.

Our conviction is that, had Mr. Hawthorne held to his original

purpose, he would not have produced so disappointing a conclusion to a beginning which was simply excellent. And next time we hope that, after commencing with a good Providence acknowleged, he will not fall to speak, like the writers of sensational literature, of "destiny," "fate," "an inscrutable Providence," and so forth, which are only so many ways of getting over little difficulties in the story, easily removable with a little forethought.

We wish intensely that Mr. Hawthorne would spend a month with the best people he can find, and then write a book for them, and for nobody else. Thus he would produce the book which the world needs.

THE RELIGIONS OF THE ANCIENT WORLD. By GEORGE RAWLINSON. New York: Charles Scribner's Sons. 1883. pp. 244.

A THOROUGHLY good little book telling just what is known, and only what is known, in the scientific way, about the religions of ancient nations, is a want here supplied. We have had hasty generalizing from facts and assumptions with a view to forcing the old religions to present themselves in such a way as to give support to the idea that men were first irreligious and then obtained religious faiths by processes of invention; but we have scarcely had any unprejudiced study such as Prof. Rawlinson here gives.

He takes up in order the religious systems of Egypt, Assyria, and Babylon, Persia, India, Phoenicia, Etruria, Greece and Rome, presenting them, of course, as they were in the days of full-grown polytheism, and not attempting to do more than suggest that these polytheistic conceptions arose from monotheism, using symbolic representations of the Divine Attributes. But of Egypt he says:—

"No educated Egyptian priest certainly, probably no educated layman, conceived of the popular gods as really separate and distinct beings. All knew that there was but one god, and understood that when worship was offered to Khem, or Phthah, or Maut, or Thoth or Ammon, the one god was worshipped under some one of his forms, or in some one of his aspects. . . . Some moderns have laid it down that the doctrine of the Trinity may be traced to an Egyptian source. But there is really not the slightest ground for this assertion."

The professor gives his facts in a way which will deeply interest New-Churchmen, and concludes by saying,—

"The only theory which accounts for all the facts, for the unity as well as the diversity of Ancient Religions, is that of a primeval revelation, variously corrupted through the manifold and multiform deterioration of human nature in different races and places."

THOMAS JEFFERSON. By JOHN S. MORSE, JR. Boston: Houghton, Mifflin & Co. 1883. pp. 344.

THE series of "American Statesmen" has been to our mind, singularly successful. Although the volumes are unequal, the only fault to be found with the series in general, arises in the difficulty of bringing into single volumes the biographies of such men as Hamilton and Jefferson. If, however, the purpose be understood to be to whet the appetite for more extended reading of these men's works — and we so understand it — the series will be successful.

Mr. Morse has given us in brief chapters, glimpses of the public and private life of one of the greatest of Americans, who would not, indeed, bear comparison with Washington, who was not always sincere, nor always practically wise; but whose services, in the days before the Revolution, would alone entitle him to the highest honor. Though the acquisition of the Louisiana territory by him, was in direct contradiction of all his public theorizing upon the powers of the general government, and made the obsequious servant of the people king at once over a domain larger than that of the States, yet the people and posterity could and will forgive him for throwing political principles to the winds for the sake of this magnificent purchase. If he had the art, then young in America, of using men as tools without their knowing it, he undoubtedly justified himself in the supposed cunning of the Federalists, though they seem never to have had much more cunning than the Adamses, which was simply none at all.

ELEMENTS OF HEBREW. By WM. R. HARPER.

HEBREW VOCABULARIES. By the same. Chicago: The Hebrew Book Exchange. 1882.

THE study of Hebrew is evidently increasing, and we begin to have the American mind exhibit its inventive ability in devising the best way of giving people a knowledge of the precious language. Prof. Harper, who is connected with the Chicago Baptist Union Theological Seminary, and also with the American Institute of Hebrew, has printed, but not published, two very interesting works now before us.

In the "Grammar," he pursues the inductive method, giving the learner an acquaintance with a portion of the Hebrew text and then bringing out the principles. This method of having the

principles follow rather than precede all knowledge of the facts they illustrate, is a comfort. It does not seem to us a book likely to come into general use, independent of its author and his pupils, but the demand for it has carried it to the third edition.

The "Vocabularies" is still more unique. Prof. Harper has his pupils commit daily a certain number of words in order to save the time spent in depending upon a lexicon, and he therefore groups here the words used most often, and has shown their most common forms, leaving each alternate page blank for notes by the pupil. He also classifies his words very neatly.

The type is excellent, and, as stepping-stones to the full grammars, the books seem likely to be very useful.

What Makes Us Unhappy? By Rev. J. B. Gross. Philadelphia: J. B. Lippincott & Co. 1882. pp. 134.

The question with which this little volume begins, is answered in several chapters by reference to drunkenness, immorality, defective education of children, false religious principles, connubial disagreements, sectarianism, hypocrisy, the defects of the common-school system, and unseemly mourning for the dead. The author has said many things strongly and well, and some with less force. The false teachings of Calvinism, which he vigorously condemns, do not seem to us to deserve, as causes of unhappiness, an equal judgment with neglect of children; and Mr. Gross has truthfully shown, and none too soon, the misery which either the carelessness or the indulgence of a parent brings upon the child and man. But when we met with the expression, "the great predominance of bad over good children," we thought the account overdrawn, even in these days. The bad manners of a mistaught child are very conspicuous; two or three such give a color to a community, and one is disposed to conclude that all the children are bad, quite overlooking those who go and come quietly and are busy about their little tasks, while others range the streets.

It is certainly a defect of American moralizing that it makes sweeping assertions, and draws its conclusions as to mankind from a small circle of acquaintance. Yet of course the experience of one observer is worth knowing, if he has the means to publish it.

Reply to the Academy's View of the Wine Question in the Light of the New Dispensation. By John Ellis, M. D. New York: Published by the Author, at 157 Chambers St. 1883. pp. 270.

Returning lately from a Temperance Convention we found this last effort of Dr. Ellis. He has taken up in detail the criticisms made in the pamphlet referred to, and has treated them with earnest objections to the positions there taken. As a copy can be had by addressing the author, we hope our readers will all procure and read this book, without prejudice in either direction. In giving our opinion of the work, we must say that two points are advanced which are new and which cannot be passed upon in a moment. One point, and the main one, is the idea of Dr. Foote that the germs of ferment are not a vegetable, but an animal product, and the second is that the production of unfermented wine by Mr. Schack leads him to use it as a beverage. To a little sharp criticism which Dr. Ellis gives us, we have no objection to make. To be misunderstood is inevitable to a degree.

History of the Society in Portland, Me.

We have received a pamphlet of fifty-two pages, giving a history of the Society in Portland, Me. The compiler is Mr. David Page Perkins. The record begins with the year 1805, when Dr. Jenks, a Congregationalist clergyman, first brought the works of Swedenborg to Maine, and comes down to the present year. The Society, now under the charge of the Rev. Thomas A. King, has one hundred and seventy-eight members.

The Southern Workman, printed monthly at the Hampton Institute, Virginia, appears in a new dress. We regard this as a sign of progress in the work of educating the Freedman and the Indian, and hail it with pleasure. The paper is printed by the Normal students, and is full of interesting news. The price is but one dollar a year.

THE NEW CHURCH.

The Massachusetts Association.

We print with this number the Journal of Proceedings of the meeting in Boston, April 5th, and believe that there are many thoughts in the reports which it would be well to ponder. This is, of course, equally true of other Associations, the Journals of which we would be glad to publish in the same way for the benefit of the Church at large.

It is forty-eight years since the people of Bridgewater, rejoicing in the possession of the first edifice erected in New England as a place of worship according to the doctrines of the New Church, invited the Societies, then existing in the State, to meet with them and form a union for mutual benefit. It is perhaps worth noting that the Boston Society was then the only one outside of Plymouth County, which had six towns in which public New-Church worship was held. Of those who attended the first and subsequent meetings, nearly all are now in the other world, and the union itself, which took the name of the "Association of New-Church Societies in Massachusetts," has passed away in giving birth to the "Massachusetts Association of the New-Jerusalem Church."

Our meetings, therefore, call up to the elders many interesting and some touching recollections, and are looked forward to by many with eagerness merely for their social privileges. It has always been the custom, also, to have Divine worship, in which the sermon has never been more important than those exercises in which, with swelling hearts, all could join.

The recent meeting was on a rainy day, and this reduced the numbers somewhat, but the church in Bowdoin Street, Boston, was filled when the services commenced, and remained nearly so through the day.

The address of the Presiding Minister, especially intended for the ministers, is printed in this number, and we can only say of it that, having heard it read twice, we have been through it a third time with much interest.

The reports from Societies, which were next in order, are, to some persons, exceedingly dull, but to others are the pith of the meeting. To some, Plymouth County seems at an immense dis-

tance from Boston, and the experiences of the people down there are wholly devoid of interest. To others, every word from the remotest corner of the Association is listened to with the utmost care to learn what is doing and may be done. Does Abington speak frankly of its doubt whether or not social amusements are made too prominent, leaving our young people to grow up merely natural, and so thwarting the efforts of the pastor? It is felt at once to be, with all, a vital subject. Does Salem report a decrease of its debt? It is good news, for all have been anxious. Does a society report a prosperous outward condition? The mind is intent to discern the methods of its work.

We think the general testimony of the Societies was good. Over eighty members had been added, and there had been quite as many baptisms. Twelve of the Societies have settled pastors, and are apparently in full independence. Not all could report a marked increase, but we must remember what is the nature of our movement, how quiet and steady a growth is necessary; and if one can report that his Society is learning the truth in a spirit of conscientious work, that is a great point.

The reports of the Standing Committees and of the financial agency, the Union, were all ready and were wholly clear. We do not well see how more full information could be given.

Of the afternoon session, which followed an excellent collation, we would speak with care. To say that it was a failure because the papers on Fasting and Temperance were not read, and because a proposed revision of the Constitution was discussed all the time, and then thrown back to the Committee that reported it, would be saying quite too much. An opportunity to learn patience is always valuable; and if the business men who were present simply to make certain improvements in the Constitution, without in the least changing its spirit, thought that they could practise patience some other day, they could not prevail. With an indulgent chairman, motions ranging all the way from expunging a hyphen to adopting the whole document were always in order, and were in the air for two hours, during which some important points were made for and against the revised draught, and the general conclusion was reached that the matter must wait. When it comes up again, we hope it will be in Committee of the Whole, and with some one in charge of the measure who will feel authorized to call for action. Thus, and thus only, can debates, always likely

to arise over such work, be so reduced as to leave room for action, favorable or otherwise.

The Name of the Church.

So much difference of opinion seemed to prevail at the recent meeting of the Massachusetts Association as to the proper designation of the Church, that a little light may be thrown upon that subject without wasting the time of our readers. "New-Jerusalem Church" was the proposed name, as it had been before, but now it was proposed to put the hyphen in after "New." To this were made objections that it was tautological; not what was intended by the use of the term in the Book of Revelation; and that other designations which were urged were wholly superior.

We do not enter upon an argument for one or another, but remark briefly upon the general subject. Swedenborg, in number 886 of the "Apocalypse Revealed," says:—

"'And he that sat upon the throne said, Behold, I make all things new; and he said unto me, Write, for these words are true and faithful,'—signifies the Lord speaking concerning the last judgment to those who were to come into the world of spirits, or who were to die from the time when he was in the world to the present, and saying that the former heaven with the former earth, and the former church with each and everything in them would perish, and that he would create a new heaven and a new earth and a new church, which is to be called the New Jerusalem (*quae vocanda erit Nova Hierosolyma*), and that they may know this of a certainty and bear it in remembrance, because the Lord himself has testified and said it."

This is plain teaching. We do not know of a case in which we read of any other way in which the church is so directly named. To be sure, it is called the New Church constantly, and this is the common name among us when we are not speaking formally, but we do not know that Swedenborg regarded "New Church" alone as a full designation. Thus he wrote in his preface to the Apocalypse Revealed; "from this heaven, the New Church on earth, which is the New Jerusalem, descends;" and again, "the New Jerusalem means a new church upon earth;" and, later, he speaks of "the faith of the New Jerusalem." So in the True Christian Religion he speaks of "a new church meant by the New Jerusalem" (n. 782); and in n. 784 he says that "as far as this new heaven increases, the New Jerusalem, that is, the New Church, comes down from that heaven."

In the abbreviated "Coronis," however, he seems to give more force to the term "New Church":—

"After those four churches, will arise the New Church which will be truly Christian."—n. 8.

"The Lord promised to come again into the world, and to work redemption, and so to establish a (or the) New Church, which will be truly Christian."—n. 35.

"This New Christian Church."—n. 50.

"This New, truly Christian, Church."—n. 52.

There is, thus, a fair range, and it has been availed of by our people to such an extent that the adoption of any one designation by all our organizations cannot be looked for. The Massachusetts Association was first called that "of the New Jerusalem." When its Constitution was revised in 1854, the Committee proposed to retain the name as it was, but they were overruled, and ever since it has been "the New Jerusalem Church." Now, however, it is possible that some change may be made.

Let us see what they have for names elsewhere; for none of these names have been adopted without careful thought. One calls itself "the Ohio Association of the New Church." Another is "the Illinois Association of the New Jerusalem." Another is "the Michigan Association of the New Jerusalem." Then we have "the Maine Association of the New Jerusalem Church," "the New York Association of the New Church," "the Maryland Association of the New Jerusalem," "the Missouri Association of the New Church." The Pennsylvania Association was formerly that "of the New Jerusalem," but it has now taken the long title of "the General Church of Pennsylvania, heretofore known as the Pennsylvania Association of the New Church."

Certainly none of these titles are incorrect, and it is merely a matter of taste. While we like the simple, Scriptural term "of the New Jerusalem," when correctly pronounced, we can call the rose by any other name which the majority may approve.

Autograph of Swedenborg.

We have received from Mr. Horace P. Chandler a facsimile of the following autograph:—

"Vidi urbem sanctam Hierosolymam novam descendentem a Deo e cœlo, paratam sicut sponsam ornatam marito suo.—Apoc. xxi. 2.

Holmiæ die 23 Juli, 1770.

Em. Swedenborg."

The autograph will appear in the forthcoming "Life of Swedenborg" by Benjamin Worcester.

It will be seen that the date is the same with that of Swedenborg's letter to Dr. Beyer, in which he announces his departure in a few days for Amsterdam, and incloses copies of letters he has sent to the Universities. He went to Amsterdam to publish the True Christian Religion, which, as we learn from n. 791 of that work, he finished June 19, 1770, four days before the date of the autograph. He was about to take final leave of his native land never to return, and to go, at eighty-two years of age, to a country where he could publish, without persecution, his last work. After remaining a year in Amsterdam, superintending the publication, and re-writing much of the original, he went, in July or August 1771, to London, where he died March 28, 1772.

It thus appears that the date of the autograph is one full of interest, and certainly, with the text quoted, it forms a worthy relic of the man.

The General Convention.

We first learned of the suggestion to change the date of the general meetings when the new date had been fixed. A change of two weeks would have been very agreeable, and might not have diminished the attendance, as we fear will now be the result. In a Convention which is not fully representative, very little except routine matters can be done, and we had hoped to see much accomplished this season in regard to the revision of the Constitution.

THE RELIGIOUS WORLD.

A New Creed.

W. E. MERRIMAN, D.D., pastor of an Orthodox Congregational Church in Somerville, Mass., has read to his people a new creed which they are invited to adopt. It will be seen that he has taken the Calvinism all out, though he has retained, especially at the last, some ideas drawn from the letter rather than from the spirit of the Word:—

"I believe in God the Eternal and Almighty Father of our spirits, who is infinite in all excellence, the creator of the universe and giver of all good; who rules his creatures in perfect wisdom, love, and righteousness, and who is to be supremely obeyed, loved, and worshipped.

"I believe that God has revealed himself to men, and that the Sacred Scriptures are authentic records of his revelation; able to make wise unto salvation, and that they are the supreme rule of Christian faith and life.

"I confess that God created men upright in his own image; but that men have alienated themselves from God, and ruined themselves by sin, so that they are wholly dependent on the grace of God for salvation.

"I believe in Jesus Christ, the Son of God, who was in the beginning with the Father, but who, for men, became the Son of Man, being born of the Virgin. The Father sent the Son to be the Saviour of the world. For us sinners he endured the cross. He died, and was buried. He descended into Hades. He rose from the dead and ascended into heaven. He has become the author of eternal salvation to all them that obey him. By faith in him we have the forgiveness of sins and eternal life.

"I believe in the Holy Spirit, the indwelling Comforter; who convinces of sin and leads to repentance and faith; by whom, also, believers are renewed, enlightened, and sanctified.

"I believe in the Christian Church; the visible Church with its ministry of the Word, and its Sacraments, Baptism and the Supper, all which are appointed by Christ for testimony, edification, and comfort; and in the Holy Church Universal, consisting of all true believers who shall finally be united as redeemed saints in heaven.

"I believe that Christ shall come again in glory; that he shall raise the dead, and judge the world in righteousness according to his gospel; that then the wicked shall be punished with eternal banishment from his presence, and the righteous received into his glorious, eternal kingdom."

The London Presbyterians.

The London Presbytery, having been asked to adopt an overture to the Synod, declaring that the Westminster Confession

failed both by excess and still more by defect, and asking for a revision movement, did not adopt the overture, as we learn from the *Presbyterian Journal*, but, by a vote of forty-three to twenty-one, adopted the following: —

"WHEREAS, The Westminster Confession of Faith, while held in high and deserved honor in this church, as setting forth that system of doctrine which this church, with unabated firmness, teaches and maintains, is found to be no longer so well suited in form and expression, as it was in former times to the actual condition and wants of the Church; it is overtured by the Presbytery to the Synod, to take the relation of the Church to this subordinate standard into careful consideration, with a view to such prudent and timely action as to its wisdom, may seem meet."

After-Death Probation.

THE *Congregationalist* makes a strong statement of its position, in which, as to this point, we fully agree: —

"We believe in progress. We hope for more light on many points. We have no prejudice beforehand against any new theory. But our working principle is that of Isaiah: —

> "'To the law and to the testimony:
> If they speak not according to this word,
> It is because there is no light in them.'

"And our difficulty with the theory of probation after this life is not only that Christ did not teach it, but that we cannot conceive it to be reconcilable with any fair interpretation of that which he did teach. And if he were mistaken as to this point, or if, knowing a future probation to be true, he deliberately allowed himself to seem to teach the opposite doctrine, what becomes of the atonement? And what of Dr. Dorner's theory that 'the sin rendering the individual absolutely bad, can only be the personal guilt of rejecting Christ'— a Christ who was himself deceived, or who deceived others?

"We hold, then, our friends, to this point irrevocably. The first thing for them to do if they would convert the Congregational churches to their faith, is to demonstrate that it is fairly taught in the New Testament. When they have done that, we will advocate it as strongly as themselves. Until they do so, nothing else which they can say,— no marshalling of great names, and no appeal to any prejudice of superior learning, progress, catholicity, or ethical superiority — can much move godly men whose eyes are open to the facts from the old foundations."

Reorganization of Mormonism.

AT Kirtland, Ohio, has lately been held a convention of the anti-polygamous branch of the Latter-Day Saints. Joseph Smith, Jr., presided, and the building used was the old Mormon Temple,

which has stood idle fifty years. It seems that this church has about forty thousand members, located all over the country, and is at work in Utah trying to reform the Mormons there. Among other notable utterances were these: —

"The dissenters from the original faith of our Church, people in Utah, men and women, have practised the meanest things that ever disgraced the world. Only recently we presented to Secretary Frelinghuysen an epitome of our faith for the purpose of our Church getting divorced from the black, filthy crew whose head-quarters are in Salt Lake City. If we succeed in this, every infidel and skeptic, even, will bid us Godspeed in our work. The doctrines of the Utah Mormons are the diabolicalisms of the nineteenth century. That we are true and loyal to our government is part of our faith. No man or woman is a saint who violates the law of the land and the community. When such men claim to be Latter Day Saints, they are but latter day devils. We recognize the Holy Bible like all other religious denominations.

"*The Freedom of Faith.*"

Our readers will be glad to learn that Dr. T. T. Munger, in the preface to his new work under the above title, expresses his conviction with force and reasonableness, in regard to the working of the Divine Providence: —

"Every human being will have the fullest opportunity for attaining to the end of his creation as a child of God; every human being will receive from the spirit of God all the influence impelling to salvation that his nature can endure and retain its moral integrity; no human being will be given over to perish while there is a possibility of his salvation. These are the very truisms of the faith, its trend, its drift, its logic, its spirit, and its letter, when the letter is interpreted under the spirit; and they are equally the demand of the human reason."

The Faithists.

Every new sect is an object of interest, for almost every one has some lesson to teach the world. We do not yet see the use to be performed by the Faithists, who have a new Bible called "Oashpe," written in the manner of Joseph Smith's, by the hand of a medium. In New York, services have been already begun by the "Lodge of Faithists, No. 1," and a sermon was lately preached by Dr. Newborough, the dentist who wrote "Oashpe." His text from that book was,—

"Seek out orphan children, and other unprotected little ones, and take them out of the cities of corruption, and colonize them; and behold, my kingdom will

descend upon them. Waste not your time with adults, who, having heard, will not practice my commandments."

Whatever may be thought of this text,—and we had supposed that colonization schemes had been proved unwise after many experiments,—if Faithism is to care especially for infants, it has a reason to live. But if adults are all such that time spent upon them is wasted, what hope is there for their children?

Christianity Never to Fall.

THE following utterance is significant as coming from the extreme radical, Mr. O. B. Frothingham:—

"That Christianity will fall under the assaults of criticism is extremely improbable. That it will fall from any cause is extremely improbable,—nay, is quite impossible and out of the question. Criticism, may, in the end, prove a good friend to it by removing the excrescences that cloud its radiance and disfigure its beauty. The danger, if danger there be, is likely to come from its defenders who are ignorant of the use of their own weapons, and, like the passionate Peter of the Gospel, draw a sword, fetch a mighty blow, and succeed in cutting off the ear of a servant. The Master has but to appear, and his enemies sink to the ground."

A Functional Relic.

WE can scarcely tell whether *Science* is joking or not when it says that one "recognizes the movements of the arms in walking, as a functional relic of quadrupedal locomotion." Perhaps *Science* will tell us of what the use of the arms when talking is a relic.

New Statement of Faith.

AND now comes a Presbyterian organ, the *Christian Intelligencer* advising a revision of the "Confession of Faith," and saying:—

"The phraseology of the Confession is certainly not such as would be adopted by a body of Christian men sitting down to-day to make such a formal expression of their faith."

An Episcopalian Movement.

A NATIONAL church in England has taken a bold step in which it is likely to be followed. We learn that at St. James's, West Derby,

"A resolution in favor of the omission of the Athanasian Creed from the church service was passed, the Vestry promising to guarrantee the Vicar against any pains and penalties which might be inflicted upon him in consequence of his acting in accordance with its wishes."

The New Theology.

AMONG the many attempts to define this movement, the name of which sounds pleasantly to us, a writer in the *Independent* places the following: —

"But the grandest contribution of the New Theology to modern thought, is the new form in which it has put the old truth, that Christianity is divine life, mysteriously imparted to all who become disciples of Jesus Christ. This truth is finely wrought out in "The Republic of God." The redemptive force, which is the unseen life of Jesus Christ, is at work in all society, and slowly and silently, as the temple was built, is organizing among men the kingdom of God. The organic force is not a theory of Christ's person, nor a "philosophy of the plan of salvation," but the divine life given to all who accept Jesus Christ as master. The New Theology, a little more distinctly than the Old, and this is its chief claim upon our attention, says to all men 'Follow him! and his life will be given to you; and, as he is formed in you, you will think his thoughts, speak his words, and live so that once more on the earth the Divine One shall be seen walking in a human body.'"

Miracles.

PROFESSOR G. T. LADD writes in the *Christian Philosophy Quarterly* on "Nature, the Supernatural, and the Miraculous," and does not hesitate to say what he thinks of the old view: —

"After that great light in theology, Thomas Aquinas, the orthodox doctrine came to make it an essential element in the conception of a miracle that it should be against nature,— a contradiction, or violation, or suspension of the laws of nature. We do not like this conception of the true miracle which was framed by the old orthodoxy; we do not like it at all."

Revision of Catechism.

THE English Wesleyans have so modified their catechism as to omit the old definition of hell, which was, "Hell is a dark and bottomless pit, full of fire and brimstone." They have also so changed the answer to the question "Will God save all mankind?" that it no longer implies the damnation of all the heathen.

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